

HINTS FOR SELF-CULTURE

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PREFACE

In this little book, I have tried to indicate and explain some aspects of the message of Rationalism for the young men and women of all countries. If it helps them in their efforts for self-improvement in the last degree, I shall be amply rewarded.

I shall be grateful for criticism and suggestions from fellow-Rationalists.

For the choice of books in English, I may recommend J. M. Robertson's excellent and indispensable book, *Courses of study*

HAR DIAL

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TO A YOUNG FELLOW-RATIONALIST

THESE short hints on Self-Culture are addressed to you in the hope that you will try to make the best use of your life according to the philosophy of Rationalism

Life is a wonderful privilege. It imposes great duties. It demands the fulfilment of great tasks and the realization of noble ideals. As our revered philosopher-poet Lucretius has taught us, Life is a racial heritage that you receive for use and development, and not as a personal possession. You stand between the past and the future: the world is yours to enjoy, to organize, and to reconstruct. Your lot is cast in these sad times of turmoil and tribulation. Mankind anxiously asks if there is a way out of the gloom and horror of to-day into light and life. It is for you to blaze the trail for great movements that will build up a happier world.

If you wish to develop your personality as a free and cultured citizen, these hints and notes may help you in your struggles and strivings. They are not exhaustive, but only suggestive.

Man's personality needs growth and development in its four different aspects: Intellectual, Physical, Æsthetic, and Ethical. These are the four facets of a complete life. I shall discuss how you may successfully pursue this fourfold Self-Culture, as far as your opportunities permit.

CHAPTER I

INTELLECTUAL CULTURE

It is your duty to train and develop your Mind and acquire Knowledge, as much Knowledge as you possibly can obtain Knowledge is like a deep well, fed by perennial springs, and your Mind is the little bucket that you drop into it you will get as much as you can assimilate The Brain, which is the physical organ of the Mind, is one of the two precious products of the æons of Evolution the other is the imponderable "social instinct" This wonderful Brain, whose every convolution represents millions of years of Time, really distinguishes you from the animals Many animals have very powerful sense-organs. the eagle, the ant, and the dog have keener senses than Man But no animal has a more evolved Brain and a higher Intelligence If you do not develop and use this Brain to the utmost of your power, you are more akin to the beasts than to *Homo sapiens*

Knowledge and intellectual self-culture will confer untold blessings upon you You must not be the victim of superstition and demagoguery in religion and politics You will know your duty and do it To be wise and independent in your religion and your politics, not to be doped and duped by the selfish priests and the scheming politicians of Capitalism and so-called Socialism is this not a noble aim worth striving for? Most men and women to-day are not free and wise they are like kites flown by the politicians who hold the string They are fleeced and fooled on account of their ignorance of Science, History, Economics, and other subjects Half the ills of Mankind are due to ignorance, the other half arise from Egotism Knowledge is as important as Ethics they are really interdependent As the Persian poet Saadi exhorts all to acquire unremitting zeal "Like a taper, one should burn steadily" Knowledge This is thy duty, even if thou hast to travel over the whole earth "

In the never-ending struggle for Knowledge, you should work regularly and methodically Devote a certain portion of your time daily to study or experiment You feed the body several

Perhaps, beyond that utmost bound, is more Knowledge, and more, and more, and more !

There are two obstacles and obstructions to mental self-culture. You should overcome them first.

(1) Many men and women are so money-minded that they do not undertake any serious work that does not pay. They believe that it is foolish to exert themselves for such study and brain-work as cannot be converted into cash. Hard work only for money, and then plenty of play and pleasure, this seems to be their rule of life. They value intellect only as the key to material prosperity, and regard personal mental development as a foolish fad. This miserable materialistic psychology is very deep-rooted in all classes of society. Rich and poor, all suffer from it. An old working-woman complained to me of her son's habit of occasionally buying some cheap books, and said "He wastes his money on books. What good are they to him? He is a carpenter, not a schoolmaster." We meet many people whose lives are spent in a monotonous see-saw between their trade (whatever it may be) and their frivolous amusements. They may be successful and distinguished in their business or profession, in law, theology, medicine, or art, but they know only golf and chess and mountain-climbing, when they leave their bread-and-butter studies behind them.

To such one-sided, over-worldly people, I would say "Take heed lest you grasp the shadow and miss the substance. You may convert your Brain into money, but then you are abusing and misusing this rare gift of Nature. Intellect should be employed chiefly as an instrument of growth and social service. It must not be a tool for exploiting your fellow-citizens. If you look upon all brain-work as a money-making device, you are a degraded and pitiable prostitute. Such prostitution is so rampant in our capitalistic world that you take it as a matter of course. You are not repelled by it or astonished at it. Nature has given you a Brain to know, to think, to understand, to reflect, to discover, to invent, and to feel the deep joy that comes to all who fulfil Nature's great law. No words can describe the happiness and beatitude that the pursuit of Knowledge confers on its votaries. The French speak of 'la joie de vivre' (the joy of living), let us enrich their beautiful language

unnecessary and superfluous. You should not allow your mind to be enslaved by such unsound theories of life, which would convert the best men and women into virtuous and holy animals. Ignorance is brutish, Knowledge is a peculiarly human prerogative.

Having got rid of frivolity, cupidity, and superstition, you should apply yourself diligently and earnestly to mental self-culture. The field is vast. You will feel like a boy wandering in some tropical orchard, where many varieties of luscious fruits tempt the eye and the palate, mango and lichi and avocado, guava and papiya and mangosteen. Infinitely more delicious and wholesome are the fruits of Knowledge. Let us now glance at the different subjects that you should study as far as your means and opportunities permit.

SECTION I —SCIENCE.

The study of Natural Science is an essential part of education. You should not become lop-sided in your pursuit of Science, like Herbert Spencer and Charles Darwin. Herbert Spencer thought that Natural Science was the only valuable subject of study, and Darwin almost lost his capacity for enjoying Art on account of his excessive devotion to Science. But you should give Science its due, and a little more. At present it is often neglected in favour of literature, history, politics, and economics.

You may think that Science is dull and difficult, and some treatises on Science do bristle with technical terms and formidable formulæ. But you need not master all the details of all the branches of Natural Science, that is the task of the specialists in each branch. In fact, you have already been a scientist in a general way ever since you were born. You may be surprised at this compliment, as M. Jourdain was astonished when he was told that he had spoken prose for forty years. But you know that Science means only observation of the phenomena of Nature, experiments under controlled conditions, classification and verification, deduction and speculation, formulation of laws and hypotheses, discovery, invention, application of knowledge to the practical purposes of life, etc. When you were a child, you observed the habits of birds and insects, and drew certain inferences about them. You then acted as an amateur

philosopher Lucretius sang long ago: "Superstition is put underfoot and trampled upon in turn. This terror and darkness of mind must be dispelled not by the rays of the sun and glittering shafts of day, but by the aspect and the law of Nature."

I shall now indicate the advantages that you will derive from the study of each branch of Science

MATHEMATICS

Mathematics should be cultivated for the sake of mental culture and also on account of its connection with the exact sciences. You may believe that mathematics is a dull subject, but it is you who are dull, not the mathematics. You should not forget and bury all your mathematics on leaving school and college. You should keep up this enthralling hobby throughout your life. You will then agree with Descartes, who wrote "I was especially delighted with the mathematics, on account of the certitude and evidence of their reasonings." Mathematics will teach you the habits of clear thinking and sound reasoning. It will cure your mind of slovenliness and sloth. It will train you to deal with abstractions and generalities. It will help you to understand in a general way how the marvels of Astronomy and Physics have been achieved. You cannot have a clear idea of the solar system, if you know nothing about an ellipse. You should try to acquire some knowledge of the calculus and its beautiful applications in practice. Every one need not and cannot climb to the higher regions of non-Euclidean geometry and relativity, which are accessible only to the specialists and professors, but you should try to have more than a mere smattering of elementary mathematics. It may or may not be true that the entire Universe is comprehensible only with the aid of certain abstruse mathematical formulæ (I hope it is not so), but a substantial amount of mathematics is indispensable for your personal education.

LOGIC

Logic is also a formal science, which deals with the laws of Thought, the conditions of correct thinking, and the necessary forms of thought. It may also be said to be the art of thinking and reasoning correctly. It is thus akin to mathematics. It

sunbeam or cure women of barrenness by his word, or restore the dead to life. It was considered a special mark of holiness to possess this power of abrogating the physico-chemical laws of Nature and performing such miracles. Nowadays, if a preacher or his disciples were to make such claims, you would despise them as fools or liars. You would not honour and acclaim a *sor-disant* "miracle-worker" as a prophet, but tell him to seek a job as a juggler and mountebank at a circus. Physics and Chemistry have exploded for ever the old notion that a virtuous saint must be able to play some silly tricks with Nature. Physics and Chemistry teach us that the orderly sequence of phenomena cannot be suddenly and arbitrarily modified by priests and prophets, however holy they may be.

ASTRONOMY

Astronomy introduces you to a realm of mystery and magnificence, which is inexhaustible in its perennial fascination and its never-ending challenge to the human intellect. You should read many popular and semi-scientific treatises on astronomy, and also try to look at the planets and the stars through a telescope. You will get the thrill of your life, when you see additional stars in the Pleiades or find that the Pole Star is really double. Join a scientific Society that owns a telescope. You can also take advantage of the demonstrations held for the benefit of the public at certain Observatories. If you can afford to buy a telescope, you should work as an amateur, and promote astronomical research in a humble way. Lie awake sometimes on warm and clear nights, and gaze at the star-lit heavens in a passive and imaginative mood. Let the glory of Infinity sink deep into your soul. Just gaze and gaze, and do nothing more until you cry out in rapture with Shelley.

"Spirit of Nature ! here !
 In this interminable wilderness
 Of Worlds, at whose immensity
 Even soaring fancy staggers,
 Here is thy fitting temple !
 Spirit of Nature ! thou !
 Imperishable as this scene,
 Here is thy fitting temple !"

The sun and moon presage evil by not keeping to their proper paths" In some countries, marriages are still arranged by comparing the horoscopes of men and women Many "astrologers" exploit half-educated persons even in Europe by pretending to foretell the future The study of astronomy will rid European and American society of such quacks Once I spent some evenings with a few friends on the top of a hill near Salsomaggiore in Italy in the pleasant pastime of looking at the stars with the aid of a star-map A few days later, I was agreeably surprised by the visit of a charming middle-aged lady, who asked me to draw a horoscope for her She had seen our party on the hill and found out our address I had to explain to her that I was not versed in astrology

The "heavenly" bodies have indeed been responsible for a tremendous amount of superstition, priestcraft, and exploitation in the past Now you can enjoy even a total eclipse of the sun as a curious phenomenon, but in former times it was a frightful catastrophe, which magic and prayer alone could terminate The sky has long crushed and fettered our minds with fear and anguish, but now we are free, and the astronomers are our liberators No longer do we bow down before the suns and the stars as cringing slaves and suppliants No longer is the blue vault of heaven an incubus on the soul of man Man now boldly faces the entire Universe, and counts the vast fiery furnaces of the remotest regions of space as a fruiterer deals with the fruits in his shop Study astronomy and free your mind and heart and soul from the craven terror and ignoble slavery in which the victims of false cosmogonies still languish At no great price you can purchase this freedom to-day

Astronomy will teach you that the Universe is eternal and uncreated The process of the conversion of energy into matter and of matter into energy is also eternal The Universe was never created by the fiat of Marduk, Yahweh, Elohim, Brahma, Allah, Shang-ti, T'ien, Ahura Mazda or Dimmera Democritus, Aristotle, Epicurus, and some Indian thinkers conceived this great idea, but modern astronomy explains and substantiates it As you think of the past, your mind will at last be lost in what Robert Bridges has called "that darkness where all origins are" Thus you must reject all the legends of Creation that are related

time comes (if it ever does), we shall be able to migrate to other planets of our own or some other solar system. We can live and work in the faith that Humanity, in its highly evolved types of the future, is imperishable. As Ovid sings "Thus do all things suffer change, but nothing ever shall perish"

Astronomy will thus teach you these essential general principles of scientific cosmogony

As regards the stages of evolution of the stars, the nature of curved space, the four-dimensional "space-time," the five-dimensional world of space-time-matter, the "expanding universe," the "cosmic rays," and other such details, you can accept the most recent theory propounded by the specialists, and you can also abandon it when they do so. Your Cosmogony will always be free from superstition, if you hold fast to these fundamental truths, viz

- (1) Nature is automatic and autonomous
- (2) The Universe is without beginning or end
- (3) There is no Creator and no Creation

Lucretius has proclaimed in immortal verse this first principle "Nothing is ever produced out of nothing by divine power"

METEOROLOGY

Coming down from the heavens to the earth, you should learn the elements of Meteorology and understand the cause of such common phenomena as rain, thunder, and lightning. False Meteorology has also been a foster-mother of gross superstition in the past. Almost all nations have worshipped the gods of rain and thunder, and we must confess with shame that some "educated" priests still pray to "God" for rain, as if rainfall depended on the will of some god or goddess. St Chad, an English Christian saint of the fifty-seventh century A.D. (seventh A.D.), behaved as a foolish child on account of his ignorance of Meteorology, as the Venerable Bede relates. "If it happened that there blew a strong gust of wind when he was reading or doing any other thing, he immediately called upon God for mercy, and if the wind grew stronger, he closed his book, and prostrating himself on the ground, prayed still more earnestly. But, if it proved a violent storm of wind or rain, or

hundreds of millions of years You must also imagine that almost incredible changes have taken place on the surface of the globe.

"There rolls the deep where grew the tree
O earth, what changes hast thou seen !
There where the long street roars, hath been
The stillness of the central sea
The hills are shadows, and they flow
From form to form, and nothing stands ,
They melt like mist, the solid lands,
Like clouds they shape themselves and go "

(Tennyson).

Geology enables us to accustom our minds to the idea of extremely slow but continual and incessant change, which is destroying the old and creating the new, every moment, everywhere, around us Thus you follow the story of the earth until Life first appears on this planet

BOTANY

Now you must tackle Biology, with its sub-divisions of Bacteriology, Botany, and Zoology Botany is of the greatest importance for educational, utilitarian, and æsthetic purposes It will teach you the meaning and method of Classification. You will struggle with the numerous species, genera, natural orders, etc and wonder why such a beautiful flower should have such an ugly and unwieldy name ! You will be amazed and thrilled, when you see some of the marvels described in the treatises on Bacteriology and Botany the coccus, which has a diameter of about $1/1000$ millimetre, the twenty-minute generations of bacilli the invisible viruses, photographed by ultra-violet light, the spores found in hailstones, the giant redwoods of California, the amygdalina of Australia, the macrocystis of the Antarctic Seas, the Kauri pines of New Zealand, the talipot palms and the giant bamboos of Ceylon, the cruel carnivorous *Apocynum androsaemifolium*, the sensitive *Mimosa pudica*, the telegraph-plant (*Desmodium gyrans*) of Bengal, the luminous *Rhizomorpha subterranea* and *Agaricus gardneri*, the "mummy wheat" of Mohenjo Daro, the curious giant-dwarf *Welovtschia mirabilis*, the umbrageous banyan, the long-lived baobab, the

thiopu8 - erectu8," the "Homo Heidelbergenu8", the "Eoanthiopu8," the Neanderthal man, the Rhodesian man the "Sinanthropu8", etc

Even tho8e physiological activities which Man shares with the animals should be studied in close relation to human psychology They do not properly belong to Zoology Even when Man only breathes, digests food, or mates, he does so as a personality, not as a mere animal It is an entirely wrong idea that Man's biology can be separated from his psychology for purposes of investigation Normal human personality is one and indivisible, and even the processes of respiration and digestion in a human being are both biological and psychological Understand and appreciate this important doctrine of the Unity of Human Personality Avoid the grave error of blurring the line of demarcation between Man and the animal world It is necessary to regard Man as a being apart He has certainly evolved from the primates, but has now developed into that marvellous species, *Homo sapiens* Cultivate the habit of terminating your Zoology, even the sections on anatomy and physiology, with the anthropoid apes, and never think of Man as just another similar link in the same chain, the highest of the mammals The synthetic Science of Man (what name?) must take the human species as a new starting point and not as the top storey of a building, whose lower floors are tenanted by cows and pigs, like a poor farmer's cottage in the mountains

Having thus boldly rescued Man from the crippling clutches of Zoology let us examine this great science and its place in your personal education Most children are fond of some animals, and this early interest should lead you on to the study of Zoology Zoology impresses on your mind the meaning and method of Classification even more effectively than Botany No other branch of Science can give you this necessary training You must go through the important varieties, species, genera, families, sub-orders, orders, classes, and phyla, carefully noting the distinctive characteristics of each group Devote special attention to the Phylum "Arthropoda," and its Classes, "Arachnida" and "Insecta," with the many interesting Orders of the latter Class the collembola, orthoptera, plectoptera, neurop-tera, diptera, thysanoptera, lepidoptera, platyptera, hemiptera, coleoptera, hymenoptera, etc Living insects may be a nuis-

Deity Man and the animals have been evolved from the protozoa, and the latter are either eternal or were evolved out of inorganic Matter at a remote period in the history of the earth Arrhenius has suggested that spores were brought by radiation-pressure to the earth from some other planet, or, according to Kelvin, they may have been carried by meteorites But this explanation does not solve the problem at all. How did Life originate? The question is, "Is living Matter, an ultimate category by itself, like Energy and inorganic Matter, or is it derived from the latter?" There is no theoretical difficulty in admitting that there is a difference of kind, and not merely of degree, between living and inert Matter. Philosophy must recognize one or more basic realities beyond which it is impossible to penetrate It must stop somewhere at some Ultimates Thus you may reasonably hold that living Matter has not been evolved from inert Matter, but has existed eternally as an independent factor in the Universe and has propagated itself on this earth and in other worlds according to its own laws of Evolution As far as we know, all life comes from pre-existing life It is not absolutely necessary to assume that this universally valid law was not operative at a certain period in the past Spontaneous generation has been shown to be impossible through the researches of Redi, Spallanzani, and Pasteur You need not create such an avoidable difficulty for your own mind, if you find that it is impossible for you to conceive of Life as developing spontaneously out of lifeless Matter Philosophy is under no obligation to refer all things to the one category of Energy-Matter such a factitious Monism is unscientific So if you are inclined to believe that living and non-living Matter cannot be reduced to a common denominator you are free to postulate that Life is *sui generis* and has existed eternally, like Energy and Matter. Then you need not worry about the problem of the Origin of Life The chief point is that you must not believe in the creation of Life by a deity

There is, however, another side to this thorny question. T. H. Huxley wrote "If it were given to me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions, which it can no more see again than a man can

Creator You may even take refuge in *hylozoism* (without slipping into Theism)

Superstition is indeed the enemy to be faced and foiled The Egyptians and the Hindus worshipped many animals, instead, of dissecting and studying them Zoology will help you to battle successfully against many false dogmas that are now inculcated by the priests of almost all the religions in the world Thus the Biblical and Miltonic narrative of the creation of man, woman, and the animals must be regarded as an ancient legend Slow evolution precludes the idea of Creation Such mythical beings as fairies, fravashis, pretas, ghosts, juns, devas, centaurs, unicorns, phoenixes, hydras, sphinxes, mermaids, asuras, demons, nats, dakinis, satyis, houris, angels, amesaspentas, dhyanibuddhas, apsaras nymphs, shojos, sennins, and "mahatmas" can be shown to be non-existent They have not been discovered and classified by any zoologist, and their anatomy and physiology are unknown All nations have attributed several diseases to demons and evil spirits, and resorted to exorcism instead of hygiene How much superstition would be destroyed, if all men and women were to learn the simple truth that there can be no living sentient beings other than those catalogued and described by the zoologists From the bacteria and the protozoa to the anthropoid ape and *Homo sapiens*—this is the entire gamut of animal and human life on this earth Zoology will also enable you to demonstrate the absurdity of the popular legends of virgin-motheris, resuscitated corpses, and the metamorphosis of men into animals A student of Zoology is convinced that parthenogenesis is simply impossible in a human being, who can never be generated without the union of an ovum and a spermatozoon A dead organism can also never be restored to life under any circumstances whatsoever You need not then waste your time in arguing about the "historical evidence" for such imaginary incidents You dismiss them as inherently impossible and incredible, whatever the deluded or fraudulent chroniclers may say As a Zoologist, you know what is possible and what is not possible

Zoology will also teach you compassion towards animals. Study always evokes interest and sympathy To a Zoologist, a sheep is not merely mutton and wool, a lobster is something

know to be false. You should make yourself familiar with the details of the lives and achievements of such intellectual giants as Aristotle, Hipparchus, Archimedes, Eratosthenes, Aristarchus, Hippocrates, Copernicus, Kepler, Newton, Cuvier, Lamarck, Darwin, Pasteur, Ayabhatta, Al-Hanham, who have patiently devoted their lives to Science and thus paved the way for the advent of

“ the crowning race
Of those that, eye to eye, shall look
On knowledge, under whose command
Is Earth and Earth's, and in their hand
Is Nature like an open book ”

FIRST PRINCIPLES

The study of Physics, Chemistry, Botany, and Zoology will suggest certain general ideas about the Universe as a whole. These fundamental philosophical principles may now be considered very briefly. The Universe or Nature, consists in the last analysis of Energy. As Sir J. Jeans puts it, “All the life of the Universe may be regarded as manifestations of energy masquerading in various forms.” Nature is fundamentally homogeneous and unitary. All phenomena are manifestations of Energy, and they are essentially of the same kind. The reality, which we sometimes call “matter” and sometimes “Energy,” has been named “Material-energy-tensor” by A. Eddington. If you are in a poetical mood, you may personify this eternal and everlasting Energy, and imagine it saying, as Swinburne's “Heitha” —

“I am that which began,
Out of me the years roll,
Before ever land was,
Before ever the sea,
Or soft hair of the grass,
Or fair limbs of the tree,
Or the flesh-coloured fruit of my branches, I was, and thy
soul was in me

First life on my sources
First drifted and swam,

haphazard conglomeration of objects and events the golden chain of Cause-and-Effect links them all together. Every change and every event must have a cause. This relation converts chaos into a cosmos and makes knowledge possible. Without the idea and fact of Casualty, Science would not exist, indeed, life and action would be rendered impossible. Causation is the Ariadne's thread that guides Man in this mighty maze of Nature. There may be some phenomena of discontinuous change in atoms, whose causal relations have not been discovered, but we assume that these must exist. There is nothing absolute and uncaused. All things and beings are enveloped and enmeshed in Causality. The Universe is one interdependent whole. An efficient Cause is that antecedent which can be shown to lead to the Effect by a demonstrable process. The notion of Cause is not derived from the mere association of two events in regular sequence. The Chinese philosopher Chuang-tzu quaintly explains Causality thus: 'The Penumbria said to the Umbra, 'At one moment you move, at another you are at rest. At one moment you sit down, at another you get up. Why this instability of purpose?' The Umbra replied 'I depend upon something which causes me to do as I do, and that something depends upon something else which causes it to do as it does. My dependence is like that of a snake's scales or a cicada's wings (which do no move of their own accord)' "

(3) Nature is in constant flux. The entire Universe changes every moment. It does not remain the same even while you wink. Plato wrote "Herakleitos says somewhere that all things pass and naught abides, and comparing things to the current of a river, he says that you cannot step twice into the same stream." Aristotle also teaches that "all things are in motion, and nothing steadfastly is." Nothing is immutable. Nature is dynamic, and not static or stagnant. As Goethe says "Nature is eternally changing, she does not stand still for a moment. Of rest she knows nothing."

These general ideas about Nature and the Universe should be thoroughly comprehended and inwardly digested. Your personal religion should be based on them, otherwise you will fall head-long into the bottomless pit of superstition. You will study the details of the most recent theories of space-time,

nervous system. They lack Consciousness, with its twin attributes of Reason and Emotion. Physiology is the principal science for this group. The border-line cases between the fourth and fifth groups exhibit the dawn of Consciousness.

(5) *Human or Anthropological Phenomena* These phenomena of human life are studied by the sciences of Anatomy, Physiology, Psychology, History, Politics, Ethics, Economics, Sociology, etc. Psychology is the principal science for this group. Human beings have not only Life and Sentience, but also Consciousness, with its double aspect of Reason and Emotion.

Some writers do not distinguish clearly between botanical and zoological phenomena and group them together as "biological". Others transfer some human phenomena to the fourth group as merely "biological", but I believe that all human phenomena (including respiration, nutrition, and reproduction) are biopsychological. It is advisable not to mix up the five Orders of phenomena, as each Order reveals certain special laws that do not apply to the others.

SOUL ERRORS

Now I must warn you against some serious errors, which are due to inadequate knowledge or confusion of thought.

(1) You should get rid once for all of the notion that the Universe exhibits phenomena of two kinds, "material" or "phenomenal," and "spiritual" or "noumenal". Nature is one and indivisible: there are not two worlds, one of which is sometimes despised as "material and mutable," and the other is often glorified as "spiritual and supra-sensible". Most people who talk glibly of the "spiritual" world have no clear idea of what is meant by "spirit". They perhaps think of something gaseous or smoky, or they really wish to assert that there is a region where Space-time, Causality and Flux do not exist. Such notions are found in the Upanishads and in the writings of Plato, the religious mystics, the classical German philosophers of the Absolute, Rudolf Steiner and others. They postulate that the "spiritual" world is free from change, as it is beyond time and space and matter. It is immutable, uncaused, deathless, painless and undifferentiated. This seems to be their

the metaphysicians of both materialism and spiritualism and spiritualism with the curt and contemptuous farewell. "A plague o' both your houses!" Dreamy metaphysics, which deals with 'the Absolute,' "Spirit," "Reality," and "Noumenon," is really a pretentious abracadabra, an acoustic edifice of words, which have no intelligible sense or meaning whatsoever. It has been thus described by Mephistopheles in Goethe's "Faust" —

"And after—first and foremost duty,
Of metaphysics learn the use and beauty!
See that you most profoundly gain
What does not suit the human brain!
A splendid word to serve, you'll find
For what goes in—or won't go in—your mind

With words 'tis excellent disputing,
System to words 'tis easy suiting,
On words, 'tis excellent believing,
No word can ever lose a jot from thieving."

Such metaphysics is like the pretty but poisonous berries that children sometimes eat in the woods. Beware!

(2) You should not apply all the special laws and concepts, which are derived solely from Physics and Chemistry, to the botanical, zoological, and human orders of phenomena. There are some laws that apply to all phenomena (*e. g.* the conservation of energy). But there are other laws that are valid only for a particular order of phenomena. Thus Physics cannot explain the mystery of chemical affinity or the process of reproduction in plants and animals. Chemical laws are not wholly applicable even to the simple process of digestion, if an animal or a human being is exposed to sudden fear or danger. Psychology investigates the mental phenomena of human beings. Physics and Chemistry cannot usurp the place of Psychology, though they may explain certain subsidiary processes. Ethical and Sociological phenomena again are governed by their own laws, and they cannot be tackled by a botanist or a zoologist. It is foolish to apply all the physical and chemical laws to the other three orders of phenomena,

it is not necessary to go further and postulate a "life-force" in order to "explain" them. Henri Bergson's *elan vital*, H. A. E. Driesch's "entelechy," William Mc Dougall's "soul," and other such terms are really meaningless and superfluous. They are merely metaphysical abstractions. Science deals with phenomena and their laws, it shuns vague and mystical abstractions that only confuse the mind. It is true that biological phenomena are not merely physico-chemical processes. The activity of an organism serves the welfare of the individual or the species in its environment, all its reactions to stimuli are not predetermined and predictable in the same sense as an eclipse or the behaviour of an engine. In J. A. Thomson's words, a living organism is a "self-stoking, self-repairing, self-preserving, self-adjusting, self-increasing, self-reproducing engine." An animal is not a mere machine: a flying bird is something more than a mechanical apparatus like an aeroplane, as it is a sentient creature with a nervous system. An ant or a worm crawling down a hill presents a phenomenon of a different order from a stone rolling over the same surface, and even the amoeba does not grow in the same way as a crystal. That is why I have divided natural phenomena into five distinct groups, each of which has certain special laws that do not apply to the others. Botany and Zoology are independent sciences in their own right, they are not merely sub-divisions of Physics and Chemistry, though plants and animals are also subject to physical and chemical laws. Professor F. G. Hopkins, the famous bio-chemist, says: "To claim, as I am to claim, that a description of its active chemical aspects must contribute to any adequate description of life, is not to imply that a living organism is no more than a physico-chemical system. It implies that, at a definite and recognizable level of its dynamic organization, an organism can be logically described in physico-chemical terms alone. There may be yet higher levels calling for discussion in quite different terms."

You should thus recognize the existence of fundamentally diverse orders of phenomena, with their special laws, but you need not take refuge in the obscure and misleading terminology of "Vitalism." Like most words ending in -ism, "Vitalism" is simply a philological trap for the unwary, it is only a metaphysical label. H. Bergson is the victim of self-deception, if he imagines that he

They only borrow the goodly garments of Science in order to deck the old hag Metaphysics in her dotage. They wear the leonine skin of modern Science, but their speech betrays the asinine futility within. They have learned to repeat the terms and formulæ of Science, but they are not conversant with her method and spirit. Science must never make a compromise with Metaphysics, modern or medieval. Metaphysics is a life-weakening, mind-perverting, soul-besmirching force, that must be counteracted and suppressed wherever you meet it. It has killed many societies and civilizations by its slow arsenical poisoning, which is often described as "transcendental spirituality." You should also avoid the futile controversy with regard to "repetitive" or "emergent" Evolution. Our plan of dividing all phenomena into five separate groups and investigating their various laws absolves us from the tedious task of arbitrating between rival teams of muddled metaphysicians. In one sense, nothing new emerges when inert matter evolves into living protoplasm, there is only a more complex ordering and arrangement of the same elements. Physically and chemically, an animal and a human being cannot add to or subtract from the sum-total of energy and matter in the universe. Evolution is simply repetitive on the physico-chemical plane. When mighty Cæsar is dead, he is turned to mere clay, and Tennyson consoled himself with the fancy that Arthur Hallam's dead body would be converted into English flowers.

"'Tis well, 'tis something, we may stand
Where he in English earth is laid,
And from his ashes may be made
The violet of his native land"

When Shelley's brain and body were cremated, the Universe lost nothing in a chemical sense, it was only a process of oxidation. But what a difference Death made to the realm of Poetry! The physico-chemical cycle is indeed a closed circuit. But a plant exhibits phenomena of Life, an animal adds Sentience to Life, and Man crowns both Life and Sentience with Consciousness. In this bio-psychological sense, Evolution is creative and emergent, and not simply repetitive. There is something more in a man's brain and body than the hydrogen, carbon, sulphur, and other chemical elements, this "something"

Evolution are also found elsewhere than on this tiny Earth As Giordano Bruno says in his poetical and unscientific language "Everywhere is one soul one spirit of the world, wholly in the whole and every part of it This soul produces all things everywhere ' In some worlds, only the sub-human species may exist, but other planets may be the homes of Supermen, who are much more highly evolved than *Homo sapiens* and have reached a stage that Man on earth shall attain in a million million years Evolution has not ceased, because Darwin discovered it and died It is an eternal process Man on earth need not claim that he stands at the apex of Life, perhaps he occupies only an inferior position There may be Beings who are as superior to Man as Man is above the microbes We cannot even conceive what they are like and how they live, but an oyster and an earthworm too have no idea of the Salzburg Music Festival or the League of Nations Some day we shall be able to communicate with these denizens of distant worlds It will be glorious to live (or live again?) in that epoch!

SECTION II — HISTORY

"Histories make men wise," said Bacon History (with Archaeology) is certainly one of the many sources of Wisdom

ADVANTAGES OF HISTORY

(1) You should study History in order to learn the relevant facts about the past experiences and activities of the human race, and also attempt a philosophical interpretation of them As an individual, you are extremely limited and circumscribed Your personal life commenced only a few years ago Compared with the long centuries of human History and pre-History behind you, you are an ephemeral insect that lives and dies in a day You observe your environment and learn something from the objects and persons that surround you, but there is an immense storehouse of experience that is accessible only through History This wonderful Aladdin's cave is replete with the precious treasures that Humanity has amassed during five hundred centuries or more They are all yours You are the "heir of all the ages," so constituted only by your birth, and not

are hidden underground History shows you the roots without uprooting the tree, it sends mind-rays through the solid earth Without History, you would be like a wayfarer who did not remember the route by which he had travelled, you would know just where you stood, but not whence you came History prevents such a loss of racial memory You belong to a Church and a state, you have been educated at a school and perhaps at a college, you have admired the works of the poets and the painters How and when did the Church, the State, the school, the college, the poets, and the painters first make their appearance? When you eat your bread, or drink milk, or ride a horse or write a letter, or look at your watch, or talk of a week of seven days, or lie in bed on Sunday mornings, you perhaps forget that you owe these blessings and amenities to unknown unnamed people, who lived and died long ago in different regions of the earth You Neolithic forbears still provide you with your breakfast Egypt, Babylonia, and Phœnicia teach you how to make an appointment by letter with your sweetheart You cannot be an intelligent citizen without knowing something about the origin and development of the different phases of contemporary civilization History is the basis of true Citizenship, without which true Ethics is impossible

(3) History also throws light on human nature, and is an esteemed ally of Psychology In History, truth is often stranger than fiction If you are unacquainted with the vast and wondrous panorama unfolded by History, you can have no idea of the potentialities of human nature, of the Empyrean heights to which it can soar and the Tartarean depths to which it can sink Dante and Shakespeare dived deep into human nature, but a thousand Dantes and Shakespeares cannot interpret and compass Man's spirit as revealed in History Love and hate, mercy and cruelty, greed and unworldliness, ambition and humanity, cowardice and heroism, these and other qualities are disclosed on their curves of maxima and minima in the far-ranging calculus of History You feel that Man is in truth fearfully and wonderfully made,

"The glory, jest and riddle of the world "

(4) In your personal life, your past experience helps you to act wisely in different situations, you rely on some friends,

be derived from History, as all the facts and circumstances are never the same. We are also ignorant of the whole of History. We depend on inadequate documents, biased and untrustworthy historians, rumour and hearsay, myths and legends, lies and half-truths. But we must admit that History may be useful for our guidance within certain limits. Let us cultivate "historical-mindedness," as Professor J. H. Robinson advises us to do, but let us be careful not to overdo it.

(5) History is supremely valuable for providing one indispensable requisite of social health and vitality, viz Moral Inspiration. The records of the past, interpreted in practical life by noble men and women, supply the moral tonic, which must be administered to each generation, lest it perish of ethical inanition and debility. History sounds the pæan of triumph of great movements in religion, politics, art, and science. The self-sacrifice of earnest lovers of Humanity was the price always paid for the victory. It seems to be a mysterious law that no Progress can be made without Sacrifice. Some men and women must be prepared to die as martyrs or face death as heroes, to risk their lives as daring pioneers or bold heretics, to practise abnormal abstinence, to drill and discipline the body like merciless martinets, to scorn rank and honour, to suffer hunger and thirst, cold and fatigue, to despise contumely and calumny, to renounce money and marriage, to forego fame, fortune, and family life, to endure torture and imprisonment, exile and loneliness—thus to master Sense and conquer Self, and thereby to raise the mass of mankind to ever higher levels of Wisdom and Virtue. History preserves the names and words and deeds of the most remarkable representatives of this small elite of martyrs, apostles, heroes, as the mountains keep and conceal ruby, jade and amethyst. These three types, and no others, lead mankind forward: Apostle, martyr, Hero. They pass away, but the good they do lives after them. The historian's pen introduces us into their living presence, and we are at once spurred and stimulated as by strong wine or Alpine air. Truly does Goethe say: "The best that History has to give us is the enthusiasm that it arouses." Self-sacrifice is contagious. It mocks at time and space. It leaps over barriers of race and colour. Jesus was a Jew, who taught and died two thousand years ago, but

"Some had name and fame and honour leain'd they were, and
 Some were nameless poor, unlettered, weak in all but grief
 Named and nameless all live in us, one and all they lead us
 Every pain to count for nothing, every sorrow to forget "

Progress is thus the gift bestowed on us by all the eager, active, forward-looking men and women, who have lived and died during five hundred centuries or more. But Biography picks out the famous leaders, who sacrificed more than the others. They guided and organized the people by the force of their superior character and intellect. Organization implies leadership, and the true leader may be regarded as the representative of the masses, as Mickiewicz could say "I am a million." As the traveller is impressed by Everest, Kanchenjunga, and Aconcagua, and not by all the small peaks and hills, even so the Biographer finds his material in the eventful and interesting careers of the leaders, who worked for and with the "rank and file" of the different movements. An ambassador represents a nation, and a delegate speaks for a society, in the same way, an apostle, hero, or martyr is considered to be the worthy representative of all the members of a historic Church or Party. We honour them by honouring him or her, we admire their energy and sacrifice in admiring him or her. In this sense, Biography is the perennial Fountain of the Moral Elixir for us. We learn Virtue by spontaneous inspiration, not through dull

(2) You should never follow the dangerous guides, who suppose that "History" means only the history of Europe, and nothing more. It is a strange and saddening experience to discover how some well-educated scholars even now confine themselves to the history of Europe and publish instructive treatises on "the Western mind," "the heroes of the West," etc. European history may be divided into "ancient," "medieval," and "modern" but what about World-history? Some authors claim to write "the history of the world," but they devote only a few pages to ancient China, Japan, Persia, and India, and then proceed to narrate the annals of Europe in detail as if nothing important had happened in Asia after that remote epoch and Ohio had gone to sleep there for two thousand years. Thus "the world" is regarded as equivalent to "Europe" and the part is unwisely taken for the whole. This curious aberration is due to impudence, indolence, and ignorance, and there is no excuse for it. History is thus misinterpreted and travestied. I wish I could set every historian of this type on a hill and point out to him what Michael showed to Adam's wondering eyes —

"His eye might there command wherever stood
City of old or modern fame, the seat
Of mightiest empire, from the destined walls
Of Cambalu, seat of Cathaian Chah,
And Samarcand by Oxus, Temu's throne,
To Paquin, of Sinaean Kings and thence
To Agra and Lahore, of Great Mogul,
Down to the golden Chersonese, or where
The Persian in Ecbatan sat, or since
In Ispahan "

(3) Many scholars have cruelly cut up History into "national" fragments and written learned tomes on the history of England, France, Germany, Albania, Armenia, Iraq, etc. They are the brutal butchers of History. Mankind is unfortunately split up into many "nations" at present, but it does not follow that this temporary sectionalism should also invade the domain of History. Kant's great idea of Universal History" has been forgotten in the last century. Demented Nationalism attempts to desecrate and disintegrate holy History, and to use its mangled and mutilated limbs as decorative embellishments for

deal about the Pilgrim Fathers, but very little about Calvin, who begot them. Again, Spenser and Milton are inexplicable without a knowledge of the earlier Italian poets, but the latter are not discussed in a "national" historical treatise, because they were not born in England! Similarly, the "national" historian of Japan cannot explain the introduction of Buddhism, Confucianism, Christianity, Democracy, Industrialism, and Socialism into his country. Such an author is like a French geographer, who should observe the Rhone only between Lyons and Marseilles on French territory, and refuse to go and see the majestic Swiss glacier from which it issues as a tiny stream. Such a geographer may be an admirable "nationalist," but he would be a poor scientist. In fact the device of dividing History into exclusive "national" compartments is utterly absurd, ridiculous, and indefensible. History, which should impress the mind's eye as a vast stately edifice adorned with all the gifts and masterpieces of art and science, now strikes our imagination as a disorderly collection of paltry and primitive huts, decorated with the head-hunter's trophies of human skulls and bones. The historians have been compelled to bear the yoke of benighted Patriotism. It is high time that they should boldly declare their independence. They should refuse to march meekly and humbly in the triumphal procession of arrogant Nationalism, as the conquered kings walked behind Julius Cæsar. They must emphatically and unequivocally say "We are the servants of Humanity and Truth. We cannot dishonour History in order to gratify your vanity and war-lust. We are scientists and moralists, not sycophants and trumpeters."

"National" history also fixes our attention on wars and many minor issues. The master-clue of Universal History is the gradual development of human Civilization, but the patriotic historians, who are the hired thugs of Nationalism, mislead us by attaching undue importance to bloody wars and small movements, *e.g.* the exodus of the Jews from Egypt, the unification of England under Egbert, the wars between Sweden and Denmark, and between Germany and France, the separation of Norway from Sweden and of Portugal from Spain, the local exploits of Bruce and Wallace, etc. All sense of proportion is thus lost, and History is shown to be "red in tooth and claw" with the blood of the slaughtered "patriots" of all nations. The

industry, commerce, etc. Only the record of wars, treaties, constitutions, laws, revolutions, and other political events is thus dignified with the title of "History." All other processes and movements are neglected, as they are regarded as extraneous to "History" proper. Thus J. R. Seeley says: "The historian is a politician. The political group or organism, the State, is his study."

To lecture on Political Science is to lecture on History." This is an unsound and misleading doctrine, as it attaches excessive importance to a single aspect of human activity. The State is important but it is not all-important. At some crises, the political events are the decisive factors in History and should occupy the centre of the stage. But, at other times, religion, art, literature, science, or economics may be the dominant influence in society and History must pay homage to it. The noble Art of the Italian Renaissance was historically a more momentous phenomenon than the political intrigues and cabals of the petty Italian despots, who are now forgotten. The sixteenth century A.D. (thirteenth century in Europe) is glorious on account of the Universities and the friars, but who cares for the political annals of that century? The epoch of the Tang dynasty is remembered in China for its poetry and art, but it was not very eventful in the political sense. Who was more important for history, Jesus Christ or Tiberius? Buddha or Ajatasatru? Darwin or Gladstone? Auguste Comte or Napoleon III? Goethe or the Duke of Weimar? It is clear that the political history of a period does not always represent its most characteristic activity, which may lie in other spheres. The State at such a time may be a dull and barren institution, while the Church, the Academy or the Chamber of Commerce may be pulsating with new life. The State may then serve only as the husk, covering and guarding the precious grain within. Lowell has warned us: "Man is more than constitutions." History is much more than mere politics. Why should History confine itself to past politics? History is not merely the pastime of politicians. It is the record of *all* that Man has thought and done, dared and suffered, felt and cherished. Man is not only a subject or a voter; he is also a parent, a bread-winner, an art-lover and a thinker. The whole of his work must be known and appreciated.

THE CREAM OF HISTORY

You should first read several good treatises on World-history

- (31) Early Renaissance in Europe (fifty-second and fifty-third centuries)
 - (32) The War between the Communes of Lombardy and the Emperor
 - (33) The Great Renaissance in Italy and Europe (sixty-fourth, sixty-fifth, and sixty-sixth centuries) The New Schools and Colleges Democracy at Florence Italian Painting, Sculpture, and Architecture
 - (34) The Vaishnava Saints of N India Reformers Modern Hindu Sects Tamil Saints
 - (35) The Buddhist Religious Leaders of China and Japan, their Sects and Schools Japanese Sculpture
 - (36) The Sung Philosophers in China
 - (37) Discovery of the Cape route and of America Columbus
 - (38) The Protestant Reformation Luther, Calvin, Zwingli, Anabaptists, Puritans, Socinians, Nonconformists in England and America Gustavus Adolphus The Dutch War of Independence
 - (39) India's Wars of Independence against the Moguls Mogul and Rajput Painting Mogul Architecture in N India Hindu Architecture in S India
 - (40) Progress of Science since 6400 in Europe and America
 - (41) German Music from Bach to Wagner
 - (42) Modern English Poetry French Tragedy and Comedy German Drama, Lyrics, and Short Stories Russian Novels and Ballet French and English Landscape-Painters
 - (43) Modern Democracy English, American, and French Revolutions European and South American National Movements Parliaments Abolition of Slavery
 - (44) Socialism in Europe The Russian Revolution The Jesuits in Paraguay The Communist Colonies of N America
 - (45) Modern Philosophy and Religion Positivism Spinoza Spencer Freethought and Ethical Movements in Europe and America Theosophy The Brahmo samaj Bahaism Oomoto in Japan
 - (46) The Peace Movement Esperanto The League of Nations
- These are the really important and instructive periods and movements in history If you wish to extract the very cream

aces have striven through sore toil and travail to conquer Nature, eliminate evil, and improve society and the individual, as far as they could. History also proves the interdependence of all races and nations. The Greeks learned much from the Egyptians and the Romans from the Greeks. The Chinese and the Hindus borrowed from each other. The Moslems were the pupils of Greece and India before they became the teachers of Europe. The modern Europeans owe an enormous debt to Greece, Rome and Islam. We are indebted to Italy for the Renaissance, to Germany for the Reformation, to France for the Revolution and Positivism, any so on. The races and nations have also thriven through blood-mixture in the past. The Aryans and the aborigines mixed in India, the Etruscans and the Romans in Italy, the Arabs and the Spaniards in Spain, the Celts and the Teutons in England, the Slavs and the Teutons in Prussia, the Europeans and the Americans in Brazil, etc. The historian joyfully cries with Terence "I am a Man, and nothing that relates to Man is alien to me."

World-history will thus cure you of the intellectual myopia, from which some squinting patriots and "race-philosophers" suffer. They can see only a part of Humanity, but not the whole of it. They love to sing the praises of a small nation, or a group of nations, or a single race. They indulge in exaggeration and sophistry in order to prove that a particular nation has been, is, or will be superior to all the others, or that a nation or a race has contributed much more than the others to the development of Civilization. Some of them would indeed claim a monopoly of culture and achievement for one nation or race. Such grotesque megalomania is a phenomenon of spiritual pathology. The "nation-worshippers" and the "race-maniacs" are the pitiable victims of brain-disease. Thus J. Michelet declared that "logic and history" had proved to him that "his glorious country was hence forth the pilot of the vessel of humanity." He added that he was not influenced by patriotism in reaching this conclusion. A drunken brawler always swears that he is not drunk. F. P. G. Guizot wrote 'To France, therefore, must be ascribed the honour that her civilization has reproduced more faithfully than any other the general type and fundamental idea of civilization.' In 1807, Fichte declared that the progress of culture and science would depend on

abolish and suppress all institutions that have outlived their usefulness, as the gardener lops off the dead branches from the tree. You will not tolerate the ancient abuses, anomalies, anachronisms, absurdities, and monstrosities that stifle and smother the human spirit in all countries and among all nations. You will understand that the Architect of Progress must demolish some old dilapidated houses before beautiful modern buildings can be erected on the site. Then you will not be afraid to pull down in order to construct anew, while you keep intact everything that is valuable in the old systems. Whittier says very wisely

"I looked aside the dust-cloud rolled.

The Waster seemed the Builder too,

Up springing from the ruined Old

I saw the New

"Twas but the ruin of the bad,

The wasting of the wrong and ill,

Whate'er of good the old time had

Was living still "

(4) You will be convinced of the validity of the following general propositions

1 Personal despotic rule is a curse. Government by assembly is the only safeguard against misrule (*e g* Greece, Rome, India, England, France)

2 Monotheism breeds intolerance (*e g* Islam, Christianity)

3 The maximum of personal freedom is the mainspring of progress (*e g* Athens, England, India, United States, France, Scandinavia, Switzerland)

4 Organized monastic institutions, based on the rule of celibacy, are harmful (*e g* Catholic and Buddhist monasteries)

5 Oligarchies are always very selfish and cruel, and also lead to perpetual internecine strife (*e g* the Romans, the feudal Barons, the French bourgeoisie, the Japanese landlords)

6 Self-denial and the simple life are necessary for the success of new movements (*e g* Buddha, Jesus, Muhammad, Dayanand, Mazzini, Marx)

Moslem and Indian culture in the Abbaside Empire ;
European, Hindu, and Islamic culture in India)

18 Political fusion and aggregation are inevitable (e.g. abolition of the Heptarchy in England . Union of England and Scotland the German Empire the United States of America)

THEORIES OF HISTORY

You should reject all theological, metaphysical, and fatalistic theories of History

(1) In the "philosophy of History." St Augustine, Orosius, Tabari, Bossuet, Buchez, Ravaisson-Mollien, Keshub Chunder Sen, and others have advanced the theistic theory, which attributes all historical events and movements to the will of "God" and the dispensation of "Providence." Thus Bossuet regards all History as the prelude to the establishment of the Roman Church. He says: 'God made use of the Assyrians and Babylonians to chastise His people of the Persians to restore it, of Alexander and his immediate successors to protect it and of the Romans to maintain its liberty against the Kings of Syria, to avenge its rejection and crucifixion of Christ and to secure the spread and triumph of the Christian faith.' Buchez teaches that God has guided the course of History by four revelations, that had been given to Adam, Noah, an unnamed prophet, and Christ! Carlyle regards History as "a mighty drama, whose author is God." Keshub Chunder Sen said 'History is a most sublime revelation of God, and is full of religious significance.' Matthew Arnold has expressed the same fantastic idea in verse

"Before Man parted for this earthly strand,
While yet upon the verge of heaven he stood,
God put a heap of letters in his hand,
And bade him make with them what word he could
And Man has turned them many times made Greece,
Rome, England, France Yes, not in vain essayed
Way after way, changes that never cease,

One day, thou say'st, there will at least appear
The word, the order, which God meant should be "

Thus History is reduced to a display of marionettes, a vast Punch-and-Judy show, in which "God" pulls all the strings!

"Hellenic character" E Renan attributes the characteristics of the Arab civilization to "the Semitic spirit" J Morley declares that the Greeks and the Jews were "devoid of the sovereign faculty of political coherency" Cunningham speaks of "the principles which the Greek and the Phoenician respectively represented" Such superficial interpreters throw no light on historical causation they only assume the existence of certain metaphysical entities, and fob us off with mere words Such thinkers live in the Cloud-cuckootown that was celebrated by Aristophanes Let us come down to solid earth and deal with the scientific theories.

(3) Among the scientific views of History, all the mechanical or fatalistic theories must be rejected, as they ascribe historical phenomena only to the influence of Environment (and exclude or neglect Personality) They may be described as semi-scientific theories, which should be revised and amplified They are not wrong, but one-sided If you come across a historian who teaches that Environment is omnipotent, you may regard him as a one-eyed wise man If he had been blessed with two eyes, he would also have recognized the power of human Personality in History I teach that History is the product of two forces, Environment and Personality Personality is the father, and Environment is the mother Personality is the active spermatozoon Environment is the passive ovum

Some scientific thinkers have exaggerated the influence of Environment upon the development of mankind Bodin discussed the northern, middle, and southern nations and their habitat Montesquieu tried to explain history principally by the geography and climate of different countries He repudiated fatalism, but he frequently suggested that all laws and institutions were the products of soil and climate He expressed the opinion that the people of the tropical regions were inevitably doomed to slavery and misery He wrote "Great heat enervates the strength and courage of men The effeminacy of the people in hot climates has almost always rendered them slaves, the bravery of those in cold climates has enabled them to maintain their liberties Political servitude depends on the nature of the climate, like that which is civil and domestic The barrenness of the Attic soil established there a democracy, the fertility of that of

was necessary (We should never forget Marx's imitable saying "I am not a Marxist")

It must be admitted that Environment is a very potent factor in History. It must be so. It would be absurd to suggest that the early civilizations could have developed in the arid deserts of Arabia or the bleak highlands of Tibet. The character and institutions of mountaineers will always distinguish them from the people of the plains and the seafaring folk must have a peculiar outlook on life on account of their work on the water. Athens, Rhodes and Sidon could not resemble secluded, landlocked Sparta. The Swiss supplied mercenaries to the European princes, and also preserved their democratic institutions in the Age of Despotism. The rugged children of the Himalayas bear the stamp of the snowy peaks and glaciers on their faces and in their souls. No one expects to find a flourishing civilization in Greenland or Tierra del Fuego. The people of tropical and semi-tropical countries like India, Java, and Brazil must differ in their physique and mentality from the denizens of the high latitudes of England, Germany, and Siberia as the burning blazing sun is a fundamental fact that can never be ignored. Tennyson has even ventured to generalize thus:

"O tell her, Swallow, thou that knowest each
That bright and fierce and fickle is the South
And dark and true and tender is the North"

This dictum may not be acceptable to all, but it stands to reason that there will always be certain marked differences between North and South, as their climates and foodstuffs cannot be the same. Man cannot defy Nature altogether. In China and France, North and South have really given birth to two different nations. The Roman eagles could not penetrate far into Germany and Great Britain while they were irresistible in the South. The plastic Arts have found a congenial home in the South, while they have been somewhat of exotics in the North. The North appreciates quantity in food and drink, and produces "gourmands." The North must conquer Nature, the South can enjoy her. The North must witness more bitter and protracted class-conflicts than the South (other things being equal), as those two silent agitators, Hunger and Cold, can assert themselves more powerfully and persistently in Scandi-

The fragile fatalistic theories of the omnipotence of Environment are completely smashed, when they encounter the hard facts of history, like a glass dropped on the ground. The same Environment has produced different types of men, different customs and laws, different religious and philosophical ideas, at different epochs. Similar institutions are found to flourish among nations living in the midst of widely divergent Environments. This undeniable fact proves that Environment cannot be all-powerful. Thus Buckle was led to the demonstrably false opinion that the civilizations of Egypt and India must have been very similar, as he knew that the *milieu* was similar. Montesquieu assigned political despotism to the tropical regions, but we know that free republics existed in India in the forty-sixth centuries A D (fifth-century B C) and that despotism has wrought havoc in France, England, Germany, and Russia, which are miles away from the tropics. The Arabs lived in a country that is like a furnace, but they conquered the people of colder regions. Renan held the view that the Semites developed a monotheistic instinct as a corollary of their life in the desert, but the desert had been the home of the Arabs for countless generations before Muhammad, and they never thought of Monotheism. Akhnaton, Moses, and Anaxagoras, who are among the earliest monotheists known to history, were not born in the desert. Wordsworth believed that liberty was particularly associated with the mountains and the sea, and Schiller wrote "Freedom dwells upon the mountains." Montesquieu also associated democracy with mountainous regions. But national or tribal freedom has flourished in ancient and modern Hellas, in Germany and Spain during the Napoleonic era, in Maharahstra, Nepal, and the Panjab in the sixty-eighth and sixty-ninth centuries, in Montenegro and Afghanistan, in modern Italy and Japan, in Switzerland in the sixty-fourth century, in the Congo during the war against the Portugese in Michoacan among the Tarascas, in the Atlas range among the Berbers, in Haiti, Holland, Scotland, and Ireland. Civic freedom, based on democracy, has been a less frequent phenomenon. It has been known in imperfect forms at Athens and Florence, in Northern India, and in Holland, England, Scandinavia, France, and other countries. Now, it is clear that liberty has not been the exclusive possession of sea and mountain. The mountains of Kashmir,

could not be produced by a single factor which changed very little or not at all. A pyramid cannot be reared on a point.

In the domain of Psychology and Ethics, strict 'economic determinism' can be shown to be an utterly untenable hypothesis. Hundreds of enthusiastic Russian students worked and suffered with burning zeal for the triumph of Socialism, a movement that was directly antagonistic to their class-interests and incompatible with their bourgeois education. In fact, many leaders of Socialism have come from the upper and middle classes, they have unconsciously refuted the specious pleas of the out-and-out "economic-determinists" by their own work and worth. St Simon, Robert Owen, Louis Blanc, Marx, Bakunin, Kropotkin, Engels, Hyndman, Banting, James, Matteotti, Ernest Jones, and other self-sacrificing leaders have spent themselves in the service of Socialism, and thus exposed the fallacy that the "materialist conception" of History is universally valid. According to the pedantic pundits of mechanical "Marxism," the Socialist revolution should have broken out in the most advanced capitalist countries, but the explosion actually occurred in Russia, where Capitalism was least developed! K Kautsky was therefore bewildered and took refuge in dogmatic denial, like the boy who visited the Zoo, saw the guaffe, and exclaimed "There isn't no such animal!" But K Kautsky's gospel of "Marxism" was only a half-truth, as it exalted mechanical Environment and belittled living Personality. In the sphere of religion it is true that the Reformation failed in Poland, because there was no commercial and industrial middle-class in that country. Jainism and Puritanism have been accepted chiefly by the urban trading-class. But Calvinism succeeded in Scotland, which also lacked a middle-class, and the merchants of the towns in India have divided their allegiance between Hinduism, Jainism, and Buddhism. The people of Java passed from Hinduism to Islam in the sixteenth century, though there was no change in the economic system. The early Christian Church drew its adherents chiefly from the urban traders and the working-class, but the same religious doctrines found ready acceptance at a later period among the farmers, noblemen, and kings of northern Europe. Their conversion to Christianity was not associated with any economic movement. In China and Japan the introduction of Buddhism was not preceded by any

The theorists of "economic determinism" mutilate and calumniate human nature, which is a rainbow of many hues, but they see only the yellow tint of gold and nothing else. History, properly and honestly interpreted, provides the cure for such lamentable colour-blindness.

Further, I ask, What or who changes the economic structure? Do new machines invent themselves? Did the hand-mill and the steam-mill, referred to by Marx, make themselves? Do new methods of production and distribution establish themselves? Do new social classes arise mysteriously and mechanically? No, men and women alter the economic structure of society by promoting technical progress distributing commodities in new ways, and recognizing certain rights of property on the ground of labour, occupation, conquest, acquisition, bequest, etc. All these economic activities are not undertaken and accomplished by implements and instruments, but by living men and women. Thus, in the last resort "economic determinism" (even if it were true) would depend on the minds and wills of human beings, on Personality. The mechanistic philosophers just stop short of the final question, "Who did it?" If they pushed their enquiries to the logical conclusion they would discover that "What" always leads to "Who," and every "it" points to a "he" or "she." They forget that a man always lurks behind every machine, as there is a spider somewhere in every web. Even if Machines and Classes determine History, they are created and changed by Personality, which is thus the final arbiter of man's destiny. All economic processes and methods are the products and adjuncts of human Personality, which is the active creative power in History. All the arts and sciences should pay homage to the Mind and Will of Man.

If Environment and economic-political institutions really determined all the ideas and ideals of men, it would be impossible to explain how new ideas could ever arise and how an oppressive regime could ever be overthrown or modified. Environment must produce only such concepts as are compatible with it. Economic political institutions must mould men in a certain pattern, which is congruous with their purpose. Thus monarchy breeds loyal subjects, and feudalism teaches that a good vassal must follow and serve his lord. But if these external influences were paramount and all-powerful, how could institutions ever be chang-

subject for Milton's "Paradise Lost", but Puritanism did not create the peculiarly constituted brain of the "mighty-mouthed inventor of harmonies." That brain was an adjunct of Personality. Every Puritan of that period did not write a great poem. The French Revolution was the result of certain economic and political conditions, combined with the propaganda of Rousseau, Voltaire, Diderot, and other thinkers. That Revolution gave Napoleon his chance, but can any serious scholar maintain that all the Napoleonic wars would have been fought just the same, if a man of Napoleon's genius and ambition had never existed? That genius and that ambition were as necessary as the general movement of economic and political forces at that time. Capitalism produced the necessary external circumstances for the growth of Socialism, but Capitalism did not go every morning to the British Museum in London for many years, and write "Das Kapital." It was a particular individual, named Karl Marx, who did it. Capitalism did not enable Marx's parents to give birth biologically to that original brain.

The equal importance of Environment and Personality was clearly indicated by Themistocles long ago. Plutarch relates the incident thus: "Once an ordinary citizen of the small city of Seriphos said to Themistocles: 'You owe your glory, not to yourself but to your great city of Athens.' He replied: 'Very true, I should not have become famous, if I had been born at Seriphos, but you would not have become great and powerful, even if you had been an Athenian.'"

Environment may be compared to the cold candle, and Personality to the match, without which it cannot be lit. Both together produce the light that lightens the world.

(4) Some philosophers have tried to discover a general, necessary, and comprehensive law which should explain the whole of the past. But alas! History reveals no absolute and universal "law" of social evolution. There is no inevitability in historical phenomena. It is, of course, possible to be wise after the event, and say with Spinoza that whatever happened could not be otherwise! History was not made to order according to any pre-ordained plan.

No single "law" or theory can explain and interpret the vast and complex repertory of human experience that is History. All

Central and Eastern Asia, and does not apply his "law" to those civilizations. He does not mention pantheism, which has deeply influenced India and Persia. How can Protestantism be considered a "metaphysical" phenomenon? It is theological to the marrow. A Catholic may pray to a beatified saint but a Protestant always cries only to God for succour. Further, how does this "law" enlighten us as to the real cause of historical events and movements? Does it explain why and how theology is supplanted by metaphysics and metaphysics by science? It appears that this "law" is itself a product of metaphysical modes of thought. Comte does not go to the root of the matter.

(b) Herbert Spencer also formed the ambitious project of discovering a universal law. He simply borrowed K. E. von Baer's formula of embryonic development, and applied it to all Nature and also to human society. He was guilty of a grave philosophical crime and misdemeanour. The eminent historians C. V. Langlois and C. Seignobos have warned all sociologists against "the temptation of applying biological analogies to the explanation of social evolution which is not produced by the operation of the same causes as animal evolution." Spencer compared human society to an "organism," a hackneyed and utterly unscientific device which reduced his philosophy to verbal jugglery. He elaborated this portentous formula: "Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from a relatively indefinite incoherent homogeneity to a relatively definite coherent heterogeneity, and during which the retained motion undergoes a parallel transformation." History reveals no such general law. All institutions do not develop from simplicity to complexity and from homogeneity to heterogeneity. This process can be observed in some cases, but the reverse is equally true. *The Family* has not evolved from simplicity to complexity. The unwieldy joint-family of ancient societies has been simplified, until it consists only of the man and his wife and children. The family now does not include uncles, aunts, nephews, nieces, brothers-in-law, and sisters-in-law in the progressive countries of the world. *Language* has not evolved from simplicity to complexity. Primitive languages and the classical languages like Sanskrit, Greek, Latin, and Arabic are very complex in structure, while modern languages like French, English, and

is not an organism in the biological sense, because it is composed of many self-conscious men and women, with their separate Brains and Wills. Hence Society is rent asunder by conflict and confusion and it is the height of philosophical ineptitude to compare it to a single individual. Sociology cannot be founded on such quaint similes. One may as well call a fat boy "a football," and then proceed to deduce the laws of his development from the movements of the ball!

(d) Some incorrigible optimists have formulated the "law of Progress." The idea of Progress was adumbrated in the works of Æschylus, Euripides, Aristotle, Seneca, Cicero, Pliny the Elder, Tertullian, Brother Gerard, Hugo of St Victor, Thomas Aquinas, Roger Bacon, Francis Bacon, Rene Descartes, Pascal, and other writers. But it was distinctly and eloquently expounded first by the brilliant European thinkers of the sixteenth century A D (eighteenth A D) Bodin, Chastellax, C F Volney, E W Leibniz, Mercier, Voltaire, Restif de la Bretonne, and others showed that the European nations had advanced in civilization during many centuries. The doctrine of necessary and perpetual progress is particularly associated with the names of A R J Turgot and N Caritat de Condorcet. In Turgot's discourse on "The Successive Advances of the Human Mind," the idea of progress was made 'the organic principle of history'. He wrote, "The succession of Man offers from age to age a spectacle ever varied. Reason, the passions, liberty, incessantly produce new events. The total mass of the human race, by the alternations of calm and agitation, of good and bad conditions, marches always, though slowly, towards still higher perfection. Like the tempest which has agitated the waves of the sea, the evils inseparable from revolutions disappear, the good remains, and Humanity perfects itself." Condorcet divided the history of Europe into nine periods, which had been marked by continuous progress and must also lead to indefinite progress, complete equality, and human perfection in future. He said, "No bounds have been fixed to the improvement of the human faculties, the perfectibility of man is absolutely indefinite, the progress of this perfectibility, henceforth above the control of every power that would impede it, has no other limit than the duration of the globe. The course of this progress may doubtless be more or less rapid, but it can

These are the confident radiant optimists. On the contrary, many thinkers have believed in a law of continual deterioration. They are the inconsolable pessimists. Others have discovered alternate cycles of progress and retrogression, they be called "semi-pessimists." Pessimism and semi-pessimism have also had their champions. The Hindu priests believe that the world began with a golden age, the "Satya-Yuga" and has been deteriorating ever since. It has passed through two other periods and is now in the fourth and worst epoch, the "Kali-Yuga." Hesiod also speaks of four ages, "the golden, the heroic, and the iron", and his tone and mood are pessimistic. Plato postulated alternate cycles of perfection and deterioration, each lasting 36,000 solar years. The Stoics taught that "in fixed periods of time, a burning and destruction of all things takes place, and the world returns again from the beginning into the very same shape as it had before, and that the restoration of them all happens not once, but often, or rather that the same things are restored an infinite number of times." Aristotle described how States passed through tyranny, oligarchy, democracy, and back to tyranny again. Among the Romans, Ovid speaks of the popular belief in four ages of continuous deterioration, and Virgil refers to a Saturnian golden age. N. Machiavelli, following Aristotle and Polybius, accepted the theory of cycles in the development of political constitutions. G. B. Vico believed that each civilization must end in barbarism and the cycle would begin again. Rousseau taught that civilization had been a failure, for society had been going from bad to worse since the primitive epoch. Voltaire declared that history was "a mass of crimes, follies, and misfortunes" though he was not a pessimist. T. H. Huxley was saddened by the study of history and held that man's ethical progress would depend on resistance to the amoral Cosmic process. He was thus inclined to be pessimistic, and said (as against Spencer) "The theory of Evolution encourages no millennial anticipations." Byron has interpreted the pessimists' verdict on history thus —

"There is the moral of all human tales,
 'Tis but the same rehearsal of the past,
 First Freedom, and then Glory—when that fails,
 Wealth, vice, corruption—barbarism at last."

I am not a pessimist, semi-pessimist, or an optimist. I do

mic situation was very favourable to social development. Food was easily obtainable in the fertile countries. The Egyptians early achieved greatness in art (sculpture and architecture) and ethics. But they declined on account of militarism, superstition, and social inequality. The priestly caste at first promoted science, but they degenerated into a parasitic and conservative class, and encouraged degrading zoolatry. The obsession of a future state paralysed energy and activity in this life. There was no democracy and no safeguards against oppression. We read of a few strikes and insurrections, but they were sporadic. Women held a high position in society and enjoyed much freedom. The people had no sense of personal dignity and independence. They therefore acquiesced in social servitude, and did not resist the cruel exploitation to which they were subjected by the kings and the noblemen. Egypt produced several sages and philosophers (Ptah-Hetep, Kagemna, Herutataf, Tuaf, Anu Amen-hetep). In Babylonia similar causes were at work. The Babylonians made contributions to science (astronomy), art (sculpture), and government (Hammurabi's code). They were not victims of fear and worry about the life after death, but they were as pious as the Egyptians in worshipping their gods and goddesses. Despotism and priestcraft arrested the growth of civilization, as in Egypt. We owe the signs of the Zodiac, the division of time into months, hours and minutes, the epic of Gilgamesh and the week of seven days, to the Babylonians.

In Assyria, selfish and brutal Imperialism undermined character and led to degeneracy. But the Assyrians established great libraries of Babylonian literature. The Assyrian Empire borrowed the culture of Babylonia and diffused it among the adjacent nations. Greece also came into contact with it. The Empire incidentally served this useful purpose. But unjust war brought its own nemesis.

Egyptian and Babylonian culture was also spread abroad by the Phoenicians, who were great navigators and traders. Their alphabet has been transmitted to us through the Greeks and the Romans.

Ancient Persia developed a noble civilization on the basis of the Zoroastrian religion, which offered a great prophet's life as a model for imitation and a permanent source of inspira-

Hebrews are also responsible for intolerant monotheism and its terrible consequences. They learned much from the Persians and the Babylonians, and passed it on to the Christian Church. We owe our Sunday rest, the achievements of Jesus and Paul, and the noble ethics of the Talmud to this people. Their religion teaches them charity and chastity. In spite of dispersion, proscription, isolation and suffering, the Hebrews are still alive and active. Modern music, science, and socialism owe much to them. To Philosophy, they have contributed the supremely lovable figure of Spinoza. Maimonides, Mendelssohn, Marx, and Einstein are also the gift of this people to the world.

The History of the Hebrews shows that good leaders, a well-defined ethical code, a this-worldly creed, a living historical tradition, and unity of fundamental ideas will enable a people to accomplish great things.

Ancient Mexico was enslaved by cruel superstition, and the warring tribes there sacrificed their prisoners to the gods. Imperialism on a small scale caused perpetual strife. Material culture was developed to a certain extent, and temples, aqueducts, and causeways were still. Pictorial historical records were kept. The Mexica were easily defeated by Cortez, because Aztec society was much weakened by superstition and political tyranny. The tribe of the Tlaxcalans even aided Cortez. In Peru, the Incas, a highland people, developed the earlier civilization of the Tiahuanoco folk, and established an empire. They worshipped the Sun, and compelled the subject tribes to adopt their cult. They built a great Sun-temple at Cuzco, which forms the foundation of the present Cathedral. Like the Egyptians, they preserved the dead bodies of the rulers as mummies, and attached great importance to the cult of the dead. They lived under a kind of State-socialism, administered by a bureaucracy. All the produce was state-property, and every one was required to do some work. An equal food-supply for the empire was thus secured, and no one suffered from hunger and poverty. But there was excessive State-supervision, and personal freedom was very much restricted. The quarrels and jealousies of the leaders weakened the State, and Pizarro took advantage of this condition of affairs. Superstition and despotism contributed to the downfall of this interesting state.

essential condition of progress. Superstition, derived chiefly from Buddhism and Taoism, has been rife in China, and has contributed to the decline of the old civilization. Lack of contact with other progressive civilizations has also arrested the growth of Chinese culture. Isolation has always hastened decay and produced stagnation. Religious freedom and toleration have been securely established in China, though Buddhism was persecuted in 5426-51, 5560, 5714, and 5845 as an anti-social and foreign creed. An admirable eclectic spirit has prevailed, so that a Chinaman can derive full benefit from Confucianism, Buddhism, and Taoism. Some foreigners, brought up in exclusive sects, say that the religion of China is "Confusionism"! China demonstrates the advantages of spiritual eclecticism.

India developed a progressive civilization on account of the energy and valour of the Hindu people. The Hindus appreciated two qualities in a special degree: bravery and truthfulness. They preserved the biographies of the great men of old in two epic poems, which are the vehicles of moral teaching to this day. They held up Rama to the admiration of the people as the ideal man. He is described, as an all-round, well-developed personality, uniting strength and beauty to a keen intellect and noble character. The ancient Hindu ideal was the same as the Hellenic. A high ideal of domestic duty and stability was inculcated. The Hindus also developed the doctrine of religious toleration, and Emperor Asoka enunciated it explicitly in his edicts. Since that date (fourth century A.H.), the Hindus and the Buddhists have not persecuted any one for his doctrines and worship. This tolerant attitude also enabled them to give shelter to the Persians, who fled to India in the fifth century A.H. Zoroastrianism as a living creed flourishes in India even more than in Persia. The caste system, the long-continued internal peace, the accumulation of wealth, the luxury and corruption of the upper classes and the priests, the despotic state-system, and the absence of a centralized administration contributed to the partial downfall of Hindu polity in the sixteenth century A.H., when the Afghans overran Northern India and established Moslem kingdoms. Under Moslem rule, various religious reform-movements aimed at the abolition or mitigation of caste and priestcraft. Noble architecture adorned the country,

in order to serve as the intellectual and moral basis of the civilization of the future

The Romans were really a well-organized band of ruthless brigands. Roman "civilization" was only the thin veneer of Hellenic culture on the coarse and repulsive vires of cruel and besotted exploiters and sensualists. But they contributed the fact and the idea of political organization, and also inculcated the necessary subordination of the individual to the interests of the State. The unity of the Roman Empire was the marvellous achievement of the Italian people. The ideal of cosmopolitanism, preached by the Stoics and the Christians, could be realized in practice only within the framework of such an international State as the Empire became in the course of its development. When the Gauls were admitted to the Senate, a new political principle was introduced into the world. Citizenship was held to abolish the barriers of race and nationality. The Romans also welded the eastern Mediterranean peoples into one State, while Christianity rendered them socially homogeneous. Thus was born the Byzantine State, which, though ugly and venomous, yet bore the priceless jewel of Greek literature and philosophy in its head at Constantinople. After the closing of the Athenian schools of philosophy in 529 A.D. (529 A.D.), Greek culture was kept alive only at the University of Constantinople (and also partially at Edessa by the Nestorians). From Constantinople, Italy received the gift of Greek learning in the sixty-fourth and sixty-fifth centuries A.D., and our modern civilization began. Thus Florence is linked through Constantinople to Rome and Athens. The Latin language boasts of the great work of Lucretius, which is the only poetical masterpiece of Rationalism. The evils of Roman "civilization" were political tyranny, economic exploitation, administrative plunder, coarse and brutal amusements, rampant militarism, and widespread superstition. The overthrow of the Western Empire by the Teutons (who were not "barbarians") was a blessing and a step in advance.

The Eastern Roman Empire was the careless guardian of Greek culture, but it was also the bulwark of Europe against the Saracens and the Turks during many centuries. If the Asiatic Moslems had captured Constantinople before Europe had

drudgery, and attain to eminence in literature, art, and science. The Church, in the first half of the Middle Ages, was a democratic institution, the organization of the people as opposed to the kings and the feudal barons. A poor peasant's son could be elevated to the Papacy, which held the noblemen in check. At a later period, the Church joined the exploiting classes as their ally. But Canossa was a victory for Democracy, and not for clericalism. Democracy could be organized only in a religious and paternally bureaucratic institution at that time. As lasting visible monuments of that democratic and socially harmonious population, witness the superb Gothic cathedrals, which have not yet been surpassed in sublime beauty and grandeur by any modern buildings. The secret of their charm and power is that they represented the townsmen's ideal of Democracy and Ethics, which was summed up in Faith, Hope and Love. As soon as a town grew and flourished, it freed itself from feudal tyranny and erected a Cathedral, which was its social club and church and concert-house and picture-gallery and school and college all in one. It is a great mistake to regard these Cathedrals as merely "religious" buildings, like a Methodist chapel. They were social buildings in which the complete life of the community was centred. They symbolized that social unity, which we alas! lack at the present day. The middle-class of the towns also established the democratic Universities of Paris and Oxford, where the poor scholars studied the ancient Greek treatises in Latin translations of the Arabic versions that were accessible at Cordova. Thus the first partial Renaissance was inaugurated in Europe. Oxford and Paris are connected with Athens through Cordova, Baghdad, Constantinople, and Rome. The democratic and ethical movement initiated by that great pacifist, St Francis, menaced the parasitic classes for a time, but it was compelled to relinquish its economic programme. In medieval society, money and work were not regarded as sacred objects of devotion. The people enjoyed many holidays, though they possessed fewer commodities.

The evils of medieval civilization were despotism, feudalism, serfdom, war, ignorance of Science, superstition, squalor, pestilence, intolerance, excessive authority, and degenerate monasticism.

an increasing degree The Churches have been losing their prestige and popularity Education has been brought within reach of the people Sanitation has been improved Scientific discoveries and inventions have enriched society Rationalism and rationalistic Ethics are replacing dogma and superstition The Reformation was a popular movement, as contrasted with the Renaissance, which was confined to the upper and middle classes The Protestants inherited many superstitions from the old Catholic Church, and they added a few of their own In some ways they led a retrogressive movement, but, on the whole, the balance of Progress was in favour of Protestantism. It broke the thousand-year-old monopoly of the priests and monks It abolished organized monkery and ecclesiastical privilege and exploitation It made men more earnest and honest than they could be under a system of ceremonialism and graft By multiplying sects it discredited Christianity altogether By organizing the middle class and the common people, it fostered the democratic spirit The fissiparous tendency of Protestantism led to the triumph of secularism in the constitution and the educational system of the United States,—an event of crucial importance in world-history Protestantism divides the Christians, and also removes all the defences of Christianity except unintelligent Bibliolatry Rationalism thus finds its task easier in the long run, though the partial and specious rationality of Protestantism at first hinders the progress of scientific Rationalism But the Protestant Church did not appreciate Art, or the value of historical tradition and continuity, or the necessity of deeper ethical experience or the importance of Science In the hands of Calvin, it championed political democracy, and helped to establish popular government in America It also insisted on popular literacy (though not on popular education) Calvinism was the least pernicious form of Protestantism, though it produced such monstrous aberrations as witch-burning The Renaissance had no direct message for the common people at that time, and we find that the Renaissance and the Reformation overlapped at several points Melancthon, Erasmus, Dolet, and other eminent leaders took an active part in both movements The Baptists were the first Christian sect in England to advocate doctrine of general toleration, and the multiplicity of Protestant sects finally made even Lutheran intolerance impossible and

in the ethical and social spheres, as it has been fruitful in Art, Science, and Literature. Now it demands the new Philosophy, Politics, and Economics of Reason and Freedom. This is the way out of the present *impasse*. Hellenism has undermined the old foundations of Ethics, which were theological or metaphysical, and it is now called upon to build up the new Ethics and the new State on the basis of Rationalism.

♦

THE CONCLUSION

I have shown that History does not record continual uninterrupted progress, but rather uncertain and indeterminate periods of progress and retrogression in all countries. Civilization rises and falls, and falls and rises, like the barometer in the climate of England. What, then, should be your philosophy of History? Well, you should be neither a gloomy pessimist nor an ignorant optimist. You should be a Meliorist. Meliorism should be your creed. Meliorism is the gospel of Progress-plus-Personality.

History reveals two antagonistic Principles in Nature and in Man, and these Principles are in eternal conflict. The principle of Good (or Progress) and the principle of Evil (or Retrogression) are ever at war in the individual and in society. Now, Progress, or the victory of Good, does not depend on the Environment, or on Evolution, or on "God," or on the Life-Force, or on the Absolute World-Spirit, or on economic forces, or on any inherent tendency or law of Nature. All these are not the decisive factors. The triumph of Good depends entirely on the individual, on you and me. The law of Progress is in your mind and heart; seek it not elsewhere. Social progress corresponds directly and proportionately to personal improvement and vice-versa. The individual is the motor of Society. Humanity is only the individual writ large. History is only your own Brocken-shadow magnified for your vision. Humanity is an abstraction. You and I and other persons are the concrete realities. Thus the individual is the only architect of Progress. You can accelerate or retard the march of the race towards Perfection. You can help to inaugurate glorious eras of rapid progress and development, or dreary epochs of degeneracy and decline. You can strive and struggle for the Good, or you can waste vital energy in frivolity and lethargy, thus abetting Evil.

will thus become as unintelligible to you as vision without eyes, mastication without teeth, and digestion without a stomach. There is no Psychology without Physiology, and, I may add, there is no Physiology without Psychology. This latter truth is not sufficiently emphasized by many scientists.

(2) You will come across the controversy between "substantialism" and "actualism." Are the psychic elements, such as percepts, thoughts, feelings, and purposes, to be regarded as the states or modifications of a unitary immaterial Self or Soul, which "possesses" or "experiences" them, or in which they inhere? Or are they the very constituents of the Self, which is only a name for the sum-total of these psychic elements? The actualists deny the existence of a permanent "spiritual" reality or substratum behind or above the psychic states. The early Buddhists also taught this doctrine. You should follow a middle course between these rival schools. It is clear that there is no immaterial entity called the "Soul," which exists apart the psychic states, like a musician playing on a piano. Such an imaginary metaphysical entity need not be assumed. The theory of "substantialism" explains nothing and creates new difficulties. It cannot be reconciled with the phenomena of dual or multiple personality and loss of memory. But you should not accept the rather comic and paradoxical doctrine that only the psychic states as a sequence of psychic events, and that there are thoughts and feelings, but no one who thinks and feels! The mental experiences and phenomena are organized with reference to a Centre, which is Self-consciousness, the "I" that knows and affirms himself or herself without the aid or sanction of the scientists. The fact of Self-consciousness is a necessary postulate of all knowledge and life. "I think, I feel, I act; I am," thus speaks the Ego, and no further proof is required. The Ego is like light, light reveals all things to our eyes, but it is invisible. What will show us light itself? You may try to prove the existence of your own Ego by arguments, you refuse to believe in your own being unless the how and the why of it can be demonstrated by reasoning. But then you will act like the honest bureaucrat, who could not admit the fact of the birth of a traveller, as the latter had lost his birth-certificate. He said, "Sir, can you produce a document to prove that you were born? I know as a private individual that you were born

not Psychology at all. It should be described as a branch of veterinary science. A statesman said to his doctor "Please examine me, but don't ask any questions." The physician replied "Sire, I am not a veterinary doctor." You should appreciate the services of this school of scientists, but reject their exaggerated claims. They are good so far as they go, but they don't go far enough.

(6) As you are conscious of your Ego, so you should also admit and proclaim that the human Mind possesses creative Power, which helps forward the process of Evolution. It is not merely a passive recipient of impressions and influences, but can originate and create what has never existed before anywhere at any time. It does not simply discover and reveal what has already existed in some form, as Columbus discovered America but did not create it. It actually gives birth to that which was absolutely non-existent before, it does not just re-arrange and re-casts the previously existing elements and experiences and facts of the universe. This great truth must be proclaimed anew in this age, when Science tends to apply physico-chemical and biological concepts to Psychology. But Psychology must be mistress in her own home.

SECTION IV —ECONOMICS

You should give much time and thought to Economics. It is one of the basic sciences. The task of finding food, clothing, and shelter still takes up the greater part of the energy of Mankind. The production, distribution, and consumption of commodities are worthy of serious study, like the phenomena of external Nature and of Mind. Economics will give you a deep insight into history, politics, and sociology. It will explain the origin of many wars, revolutions, religions, and parties. It will reveal to you, as with a flash of lightning, the motives and methods of contemporary politicians and industrial leaders. It will help you to clear your mind of cant. I was present at a gathering where someone asked 'Who really rules England?' Several different answers were given to this question "The Parliament," "Christianity," "Public Opinion," "The Press," "The Schoolmasters," etc. When my turn came to speak, I said, "Money rules England, and also Europe." The respectable ladies and gentlemen were evidently shocked and disgusted.

heart will go out in sympathy and compassion to all the millions of the exploited slaves, serfs, and labourers, dead and living, whose pathetic plaint has been thus rendered by Ernest Jones, the great Chartist leader —

"The land it is the landlord's
The trade is the sea,
The ore the usurer's coffer fills—
But what remains for me?"

Then your blood will boil with indignation at the thought of the injustice and suffering that have been and are still allowed to prevail in society. You will resolve to champion the cause of the poor and the oppressed, and to live and teach the gospel of equality. The study of Economics will convert you to Socialism. You will also express the metaphysical wish that all those oppressed workers may be re-born in the Socialist Commonwealth of the future, and complete their frustrated lives, if possible. Beware of the 'classical' and capitalistic economists, who are hired or deluded apologists of Capitalism. There is no such thing as a cold impartial 'science' of Economics. No professor can teach Economics, as a scientist teaches Physics and Chemistry. He must directly or indirectly condemn or justify rent, interest, and profit, even if he takes care to be very cautious and neutral. The secret will be out. Love and political opinions cannot be concealed. Therefore, if you read the treatises of the capitalistic economists or attend their lectures, remember that they have a conscious or unconscious bias in favour of Capitalism. They may formulate such sophisms as "the iron law of wages," "laissez-faire," "the social function of private capital," etc. Money will always find its slaves and hirelings, whose mind is in their stomach. Above all, you days and nights to the works of Fourier and Marx, who have analysed capitalist society with the marvellous insight of genius. They are among the founders of socialist Economics. Read the writings of Gray, Bray, Thompson, and Hodgskin: these early English thinkers suggested many ideas to Marx. You will also learn much from Th. Veblen, the solitary original American thinker, almost a voice crying in the wilderness. Revise your Marx frequently, and appreciate the value and significance of true Marxism. If you do not understand Marxism, you cannot march in the vanguard of progressive Humanity.

is strictly limited and circumscribed, though there is, of course, no finality in its development. Man understands more of the Universe than the ape, and civilized Man possesses a broader and sounder philosophy than the neolithic barbarians. You see more of the landscape as you ascend to the several balconies of the Kutab tower, and the horizon recedes into the ever-increasing distance. Even so, Man rises in the scale of Being through the æons of Evolution, and his intellect can grasp more and more of Nature and Life as the years roll by. But, at each epoch, his intellectual capacity and his sense-organs can suffice only for a certain imperfect synthesis. He cannot fathom the entire Universe, which may be compared to an infinitely deep ocean, while philosophy is Man's sounding-line dropped into its eternal waters.

At present, our eyes can see only the colours between the violet and the red, corresponding to a range of "from about 4000 tenth-metres to 7500 tenth-metres", but it would be foolish to assert that the rays of other wave-lengths will not produce other colour-sensations in the more highly developed eyes of the Man of a million million years hence. We ask in vain this interesting question - "What colour-sensations correspond to the infra-red or the ultra-violet rays?" The scientists inform us that "ultra-violet rays have been found of wave-lengths less than 1000 tenth-metres, while infra-red rays have been found of lengths varying from 7500 tenth-metres up to 600,000 tenth-metres". Other eyes will see other colours - ours alas "cannot". Our ears can now hear only a few notes of the music of this Universe. J. Duncan and S. G. Starling says "If the frequency rises very much, the note becomes very shrill. At a frequency of 15,000, the note is little more than a hiss, and, at some frequency above this, it ceases to be heard at all. Some people have a higher limit of audibility than others, being able to hear a note of frequency 20,000 or even 25,000. Young people have usually a higher limit of audibility than older people, and many people are unable to hear the squeak of a mouse owing to its high pitch." What ears will hear the notes of frequency 100,000? How will those notes sound? We cannot tell. We are like prisoners allowed to walk about in the courtyard of the gaol. It behoves Man to be modest. How much he may hear and see and understand after millions of billions of years, we do

Before you listen to any new philosopher, examine his intellectual credentials carefully. If he is a stranger to experimental Science, you need not pay much attention to his teaching. Such unscientific theorists as a rule despise the slow spade-work of Science. They pretend to have discovered a short cut to Philosophy through "intuition" or logic. They even claim to be superior to the scientists. They profess to examine and scrutinize the assumptions and procedure of Science and to deduce the most general principles from the laws formulated by the different sciences. But both these latter tasks must also be entrusted to the scientists themselves. They cannot be left in the hands of mere bookworms, who have never touched a test-tube or dissected a frog. I cannot accept the division of labour that some scholars have proposed as between the scientists and the philosophers. Philosophy is Science: there is no difference between them. Philosophy is the whole, and the sciences are the parts, as the stones make up the Pyramids. The same persons must cultivate both Philosophy and Science, otherwise the wise men will be fools, as they have been in almost all the historic Churches up till now. We want men like Aristotle, Theophrastus, Albertus Magnus, and Herbert Spencer, who can study Nature in detail, and also discern the general plan and outline of the Universe. The unfortunate philosophers who are ignorant of experimental Science mistake their own fancies and whims for true ideas. They evolve their magnificent systems out of their own minds, as the snail builds its portable cottage. They look inward and close their eyes, like the Indian, Christian, and Persian mystics; they do not look outward and learn from Nature. Their method is subjective, and introspective, and their "philosophy" consists for the most part of unreal abstractions and unsound generalizations. It is like a dry well or an empty ladder. Such pretentious philosophers try to explain anything and everything, because they are not bound by the facts and laws of Nature. Heine has wittily ridiculed such system-builders:

"He can well put all the fragments together

Into a system convenient and terse:

While, with his night-cap and dressing-robe tatters,

He'll stop up the chink of the wide Universe."

Therefore you should not trouble about "the Absolute" and

We rationalists must go further, and ban this dispute as a foolish and futile pastime. The problem, which we are supposed to discuss, has never been stated in intelligible terms. Do the Indeterminists mean that an honest decent citizen can suddenly choose to pick a pocket or assault a woman? They do not. Do the Determinists mean that the human mind is passive and law-bound like a machine or a planet? They do not. In fact, it is impossible to find out what all the noise is about. Hence I believe that the controversy is devoid of serious significance. We must study the facts of Philosophy, and avoid such metaphysical wrangling as the medieval Schoolmen loved. This debate has no bearing on Ethics. We are not interested in fixing "responsibility" in order to punish or reward people in this life or the next. That judicial procedure is no part of our philosophy. Then why waste your time on this ancient squabble? Study Psychology, its facts and laws.

(5) Another time-honoured but meaningless controversy concerns the relation between "Mind" and "Matter." You can follow it down the centuries, but you need not attach any importance to it. The theories of interactionism, parallelism, epiphenomenalism, and emergence are all wrong, there are seventeen of them according to Dr C D Broad, and they are all wrong and worse than wrong. We owe a debt of gratitude to the pragmatists for insisting on "the otiose, artificial, and gratuitous nature" of this problem, as Professor J. B. Pratt (himself a dualist) puts it. But you should go further than the pragmatists, you should be neither a monist nor a dualist, but simply a scientist. Discard for ever such old metaphysical rags as "Matter" and "Mind." There is no "Matter" and no "Mind", there are only phenomena and their laws. "Matter" and "Mind" are both abstractions. Remember the two old questions and the new answers. "What is Mind?" "Never mind!" "What is Matter?" "It doesn't matter." You cannot study the anatomy of a camel by measuring and examining its shadow, even so, you cannot learn much about the processes of thinking, feeling, and willing by fighting over an imaginary problem, which is really of theological origin. - Avoid such medieval spurious "philosophy," which will be of as little benefit to you as it was to Omar Khayyam.

Comte, E Haeckel, Herbert Spencer, Dietzgen, Th Ribot, Pierre Janet, Emile Durkheim, Lucien Levy-Bruhl, Wilhelm Ostwald, Ludwig Buchner, Bertrand Russell, John Arthur Thomson Frederick Soddy, Conway Lloyd Morgan, Julian Huxley, other exponents of scientific philosophy You will be inspired and enlightened by their teachings and personalities

Don't waste your time on the unscientific metaphysicians, ancient and modern They do not deserve to be named

SECTION VI —SOCIOLOGY

SOCIOLOGY is a very important subject of study. It will teach you how social and political institutions have arisen and developed in the past, and how they are influenced by climate, racial characteristics, economic forces, superstitions, and other factors It will broaden your mind and prepare you for citizenship You will learn much from it

(1) You will cease to believe in the theological doctrine that "God" has established and hallowed certain institutions for all time The habit of regarding an absolute and eternal lawgiver as the originator of all social customs at any particular epoch has led to stagnation in the past Theology is static in its ideals "God" has revealed his will once for all for our guidance. The Christians believe that no prophet is needed after Christ's revelation, and the Moslems look upon Muhammad as the last of the prophets Some Buddhists teach that there can be only one perfect Buddha in a particular world and a particular age, and all should follow his teaching But Sociology discusses the value and significance of all institutions in a rational spirit, and discounts and discredits such theological claims Thus you were taught to believe that the Sunday rest was orally prescribed by "God" on Mount Sinai but the sociologists trace it back to the Babylonians Sociology has discovered that similar institutions have existed among many different tribes and nation Herbert Spencer's "Descriptive Sociology" is a mine of information on this subject Professor Westermarck's researches will astonish and perhaps shock you, when you learn that all sorts of marriage-customs have prevailed and still prevail among mankind, and that divorce is granted for different reasons in different countries You will be interested in the problems of

art knowledge of our national language, But how many people in your country can write an essay in correct and idiomatic language ? Many farmers and working-men cannot even write a letter without making ludicrous mistakes ! So much conversation around us is slovenly and slipshod, because the study of language is neglected. Conversation is a fine art, and speech is its medium. We dislike shabbiness in dress, but we often tolerate clumsiness and awkwardness in the use of our own language. You should be proud of your mother-tongue, the speech of your ancestors and poets and orators. Learn from the example of the French and the Persians. How they love and cherish their lovely languages !

You must naturally begin with your mother-tongue, but you should not stop there. You should try to learn at least one other modern language. Your choice will depend on the nature of your work or business, your aptitude, and your intellectual interests. If you are not very clever, learn an easy foreign language, which is somewhat similar to your own. Thus a Frenchman may learn Italian, a Bengali may take up Hindi, and a German may try to master English. If you have a talent for linguistic studies, you may choose a difficult foreign language. A gifted Englishman may choose Chinese, and a brilliant German may tackle Persian or Arabic. It is necessary to disseminate a knowledge of all living languages in every country as far as possible. There should be many competent scholars of every language in every country. You should not regard language-study only from the professional standpoint. A commercial traveller, a consul, or a clerk in a Travel Bureau may learn several languages in order to earn his bread, but you should first and foremost look upon language-study as a duty undertaken for Self-culture. You develop your Personality by knowing two languages instead of one. If your knowledge of foreign languages also helps you to make money, you gain a double advantage. But improve your mind first.

Many and various are the benefits that you will derive from the study of at least one foreign language. It will sharpen your intellect, as you will discover that different nations do not express the same idea in the same way. It is curious that such a simple question as "How do you do ?" is asked in such different

You will develop an Anglo-French psychology, and lose your old English-and-nothing-but-English mentality. You will say to yourself, "Now I am resolved to be more and more of a Man, and less and less of a mere English-man." In the same way, a Frenchman who learns English and visits England is improved and transferred for the rest of his life. He admires and appreciates English order, English liberty, English kindness, English sincerity, English public spirit, English tenacity, English moral courage, English love of adventure, English heroism, English punctuality, English honesty and integrity, English out-door sports, English reticence, English humour, English order, English tea, and English gardens. He forgets what he was taught at school about 'perfidious Albion' and "a nation of shop-keepers." He develops a Franco-English psychology; he is cured of the vice of raving hysterical Nationalism. He says to himself "Now I am resolved to be more and more of a Man, and less and less of a mere Frenchman."

Similarly, if you are English and learn both French and German, your mind is immersed in an English-French-German cleansing bath. You are healed still more of the leprosy of Nationalism. It is a pity that one cannot learn all the living languages of the world, for time and talent are limited, but learn as many as you can. It is great fun being a polyglot. You can then read many books and journals, receive foreign visitors in your home, translate letters and circulars for your favourite social and political movements, act as an interpreter at meetings and conferences, and render such other service as only a clever polyglot can give. I would advise you to master several foreign languages before you are thirty. This accomplishment must be acquired early in life. At a later period, you will not have the time or the aptitude for such study. Lay the foundations well in the years of youth and early manhood, and you will be rewarded a thousandfold in intellectual, moral, and practical benefits that will accrue to you throughout your life.

ESPERANTO

When you have learned several languages, you realize that it is not possible to know all the languages of the world. You also begin to understand that this diversity of tongues keeps the nations apart and fosters suspicion and distrust. You

But there are two unanswerable objections to the use of any modern language in the service of cosmopolitanism. First, all living languages are very difficult to learn on account of the irregularity of grammar, spelling, and pronunciation. How many young men and women can speak in English, French or German with real fluency and facility, even after several years' daily drill in the secondary schools? The average boy's mind is lost in the chaotic wilderness of rules and exceptions and counter-exceptions. Secondly, we shall rouse national prejudices and passions by trying to impose one living language on all the proud and sensitive nations of the world. No nation is likely to accept a foreign modern language as the auxiliary tongue. Can you imagine Russia meekly submitting to English linguistic Imperialism, or China introducing Spanish in all her schools and colleges? There is not an iota of practicability in this fantastic fad.

We must, then, invent a new universal language. At present you are assailed and admonished by the champions of English, Esperanto, Ido, Anglic, Basic, Mondo, and other obscure inventions. You had a wide field of choice. But perhaps you will decide in favour of Esperanto, as it is very easy to learn, and also possesses the momentum of fifty years' propaganda and service. An international auxiliary language must be simple, it must be free from difficulties and complexities of grammar, it must be capable of development and adaptation; and it must be supported by a living movement, in which many enthusiastic men and women participate. This last condition is very important. A scholar may invent a wonderful language, perfect in every part, but it has no future, if he cannot inspire many zealous disciples and colleagues to devote themselves to his propaganda. In history, nothing succeeds like success. Esperanto is not a faultless creation. I doubt if any one could invent a perfect language free from all defects and difficulties. An arm-chair critic can always criticize this or that feature of Esperanto, and even suggest considerable improvements. But such objections are irrelevant. We do not need an absolutely perfect language. We require a sufficiently simple and easy language which can be mastered by ordinary men and women in their spare time during one or two years. Many scholars can invent a new language then possess all the necessary grammars

of these citadels of the ancient giants. You may wish to come into close touch with the inspiring personalities of Plato, Aristotle, or Lucretius. You may choose to dig deep into the mysteries of the Mahayana, or live in continual communion with Confucius and Mencius. You may be attracted by the reverberating thunder-peals of the mighty-mouthed Prophet of Arabia and the luminous encyclopaedic wisdom of Alfarabi and Ibn-Rashid. If you have such intellectual projects and aspirations, then you may study Greek, Latin, Sanskrit, Chinese, Arabic, or any other classical language. It must be thoroughly mastered in all its details before you can get at the kernel of thought and life hidden away under the rough and tough shell of the grammar and the vocabulary. Some talent and very hard work are required.

If you are an able linguist, but have no special subject of study, you may desire to learn the one classical language that should be most useful and helpful for your personal culture. If this is your quest, you need not hesitate at all, but choose Greek for your lifelong devotion. The most valuable ancient poetry, drama, philosophy, rhetoric, biography, and history are enshrined in the subtle and supple tongue of Hellas. One of the other ancient languages may offer some masterpiece that is superior to anything in Greek, but no other ancient literature contains so much of the very best of everything that is needed for culture. Greek is especially valuable for modern Rationalists, as Greek philosophy based on Science and Humanism. The great philosophers of Greece are nearer to us in spirit than the saints and teachers of other countries. They are the immortal precursors of modern Rationalism. Greek should be studied by the leaders of Rationalism in the same way as Hebrew is mastered by the Jewish rabbis, Latin by the Roman Catholic priests, Arabic by the Moslem scholars, and Sanskrit by the Hindu Brahmins. It is the sacred classical language of Rationalism.

I may add the testimony of famous scholars and poets with regard to the supreme and unapproachable excellence of Hellenic literature and philosophy.

GOETHE "The work of the Greek tragic poets is marked by grandeur, excellence, sanity, complete humanity, a high philosophy of life, a lofty way of thinking, a powerful intuition. We

PROFESSOR R. FLINT "Greece discovered the universal principles of all high purely human culture, and embodied them in forms of almost perfect beauty, to remain as objects of admiration and models for imitation to educated men of all ages in all lands "

TRANSLATORS

Apart from your personal enjoyment and culture, you can render a valuable service to progress and civilization by translating some books from ancient or modern foreign languages into your mother tongue You should help in building a bridge between the past and the present, or between a foreign nation and your own people You will thus play a very important part in the history of your country A good translator is a benefactor of the human race At present, the literature, philosophy, and science of each nation can be interpreted to all the others only by means of translations In the past, talented linguists have thus introduced new religious, political, and scientific movements into their countries They have enriched and enlightened their people, and enabled them to participate in the progressive movements of the world As the mariners have transported the spices and silk of the East to the far West, even so industrious translators have enabled the great creative nations to exchange their ideas and ideals, which are far more precious than the cargoes of perishable commodities

In the course of history, the great translators stand out as international interpreters in each momentous epoch We owe a heavy debt of gratitude to all of them Cicero and Lucretius popularized Greek philosophy among the Romans Jesus Christ spoke Aramaic, but his words have come down to us in Greek St Jerome translated the Bible into Latin The Nestorians translated Greek treatises into Syriac The Buddhist religion was introduced into China by means of numerous translations from Sanskrit and some Indian dialects into Chinese Kumara-jiva, Yuar-Chwang, and others devoted long years to these fruitful labours The medieval Renaissance in Islamic countries was based upon Arabic translations from Syriac and Sanskrit, were made by Hunayn-ibn-Ishaq, Ibnal-Baluk, Costa ben Luca, and others The early European Renaissance of the sixty-second and sixty-third centuries A H originated in the devotion and

parative religion is a fascinating study it will introduce you into the presence of noble sages and saints, who will teach you the social virtues of self-denial, temperance, patience, simplicity and love. Most of them were ignorant of Science, and combined the highest Ethics with gross superstition. Borrow their virtues, and reject their errors, as the Arab eats the dates and throws away the stones. Rub and rinse and wash and cleanse the old religions, but don't rub and wash away the Ethics altogether.

(2) All religions prescribe certain social customs and inculcate some political ideals. They approve of various marriage-laws, and prohibit some kinds of food. They insist on the performance of rites and ceremonies. All these appurtenances of the old religions must be judged on their merits from the standpoint of modern Science and Rationalism. The *ipse dixit* of the ancient prophets cannot be accepted to day. We cannot prohibit divorce, or abstain from pork and fish, or sanction polygamy, merely because some venerable holy teachers said something about these matters long ago. Such social institutions must change from age to age. So think for yourself on these questions, and don't follow Jesus, Manu, Zoroaster, Muhammad, or Buddha. They cannot dictate our social laws and customs, though we learn Virtue from them. If a Church approves of Democracy (like Calvinism), you should obey its political precepts. But if it supports despotism or oligarchy, you should reject its teaching in that respect. All religious utterances that militate against democracy, liberty, equality, and fraternity in politics and economics must now be consigned to oblivion. No dead spiritual leaders can now induce us to pay tribute to Cæsar or Caliph.

(3) The rites and ceremonies of all the religions must be spurned and condemned. External and mechanical acts can never purify the soul and develop Personality. As it is difficult to be virtuous, the priests teach the people to be outwardly pious. Such Pharisaic piety is a serious obstacle to moral growth. In many cases, the people believe that they will escape future punishment in hell or secure material prosperity in this world by the performance of certain ceremonies. The priests are usually paid money for this religious mummeiy and buffoonery, whoever loses, they always win. You should set your face against all such fraud. Teach your neighbours that nothing is

among all nations on this unscientific doctrine! Ethics has been defaced and degraded in supporting and buttressing it. Fear and terror have robbed countless men and women of dignity, peace, and true morality. From the ancient Egyptian down to the most recent ranting Revivalist, ignorant Man has mumbled this question in piteous accents: "What will happen to me when I die?" Cunning charlatans and unscrupulous scoundrels have exploited this ignorance throughout the ages. The priests have stolen the money of the people by promising future happiness of some sort to the deluded worshippers. Perhaps they deluded themselves first, but they made profit out of the delusion. The fear of "damnation" has drawn more tears from the eyes of the human race than would fill all the briny oceans. The hope of "salvation" has filled the coffers of the priest-parasites with more gold and silver than the Spaniards extorted from America or Mahmud from India. Ethics has been reduced to sordid commercial arithmetic, as Virtue has been regarded as the daily premium paid for insurance against the risk of "damnation", each Church being the safe and solvent insurance company for its votaries. A Russian impostor actually sold seats in Heaven to the peasants at the price of five and ten roubles! Masses, prayers, and gifts for the dead are permanent sources of income for the priestly gang in all countries. Such are the evil consequences of this doctrine of "the soul" and its future existence in another world. Judged by its results alone, it should be condemned and combated by every lover of mankind.

Now, you should liberate yourself and others from such superstition by refuting the dogma of Retribution in all its forms. Man is born in order to develop his Personality, not to be punished with pain or rewarded with pleasure for his actions. You should hit the idea of Retribution on the head, and hit it hard, wherever you find it. Development, and not this hedonistic or vindictive Retribution, is the destiny of Personality. The Universe is not in the hands of brutal policemen or greedy hucksters. It is ruled and regulated by Evolution growing Life, unfolding Actuality. None will be punished or rewarded anywhere in any way after death. Virtue is its own reward here in this life, as you grow by it. Vice is its own punishment here on earth, as it arrests growth. The Uni-

and Christian theology and philosophy. Fortunately most of Greek, Hindu, and Chinese philosophers were not caught in this snare. Of the four chief streams of religious tradition, only one is polluted with the impurities of this superstition.

You must reject and repudiate this dogma for the following reasons —

(1) There can be no First Cause or Prime Mover of Nature, as Aristotle and St. Thomas Aquinas assume. St. Thomas Aquinas says: "The first and most evident way (of proving the existence of God) is the argument from Motion. Any thing which is moved by some other thing. We must then arrive at some first source of motion, which is moved by nothing else, and such a source all men understand to be God." Aristotle, in his "Metaphysics," wrote: "The primary motion belongs to the changes, but the First Mover imparts motion to that. Of necessity, in this case, must this Immovable First Mover constitute an entity."

This argument is not valid at all. We cannot conceive of a beginning of motion or of the Universe. Motion in Matter is a physical phenomenon, which has also physical causal antecedents. It is impossible to jump out of this physical chain of events into the lap of a "God," who is a Person.

(2) The Universe has not been created by "God." Some thinkers teach that "God" created the Universe out of nothing. This doctrine can be found in Genesis, the Koran, and al-Ghazzali's works. Other philosophers assume that God did not create out of nothing; thus Leibniz speaks in the "Theodicee" of "fulgurations" of the Deity. These give birth to the monads by a process, which is intermediate between the absolute creation of the theists and the "emanation" of the pantheists.

Plato, Descartes, and Dayanand teach that God created the world out of pre-existing Matter. If "God" created Matter and the Universe out of nothing, or only re-arranged and vitalized eternally existing Matter, it is, in both cases, impossible to guess what his motive could have been. Activity denotes the desire for some object and the pursuit of some end that is not attained. But God is supposed to be perfect from all eternity; there was nothing that he lacked or needed. Why did he take the

existence of "God" need not be demonstrated by reasoning, as they "perceived" or "felt" or "apprehended" it in their hearts and souls. This doctrine has been held in various forms by the Quakers, the Sufis, and some modern thinkers like A. Eddington and others. Baba Kuhl (cited by R. A. Nicholson) said

"Neither soul nor body, accident nor substance,
Qualities nor causes—only God I saw"

Such theists claim that they directly experience "a spiritual Power not ourselves, but around and within us." Dr T. G. Dunning (cited by Joseph McCabe) says "Here are data which are overwhelming indeed!" Ramakrishna, the Hindu saint, said to Vivekananda "I see God as I see you or that wall."

This plea really means that the theists run away from the fight. You cannot argue with a man who will not reason. Philosophy is based on discussion and reasoning; it appeals to facts and experiences that all can test and verify. But if some one refers me only to his inner consciousness, I reply that I cannot penetrate into his private harem and zenana of favourite feelings and intuitions. He cannot convert me as I cannot convince him. He does not want to listen to what I say, and I cannot experience what he has inwardly experienced. So we may both go home. A person's subjective experience cannot prove the existence of "God," who is supposed to be an externally existent Being. Luther not only felt, but saw the Devil, and threw an inkpot at him, but most theists now do not believe in that once-famous personage. The Hindu devotee asserts that he "experiences" his beloved deity, Siva or Vishnu, in the same manner as these intuitionists know their one "God." In this way, every one will be confined in his own little mind and every opium-eater will enjoy his own pleasant hallucination. We must appeal to our common universal human Reason, which is the final arbiter in Science and Philosophy. An accused criminal may as well say "I feel I am innocent," and the policeman may retort, "I feel you are guilty." Who will decide, if Reason is not to be the Judge? It is better to declare, like Kapila, "God has not been proved."

(v) Many theists adduce the familiar but fallacious "argument from Design," Udayana, the Hindu philosopher says "The world is a product, as it consists of component parts, and

substance is a sufficient reason of all this variety of particulars, which are also connected together throughout, therefore there is only one God, and this God is sufficient" Raley, Paul Janet, and other thinkers have also advocated this theory of Design or Adaptation, which is based, (1) on the apparent design in biological organisms, (2) on the invariable laws of Nature, and (3) on the operations of animal instinct. The theists assert that Design implies a Designer, laws point to a law-giver, and the bees could not make hives of a perfect geometrical pattern without the help and guidance of "God."

This argument is very weak and unconvincing. Let us ask all the sciences. Each science cries that Nature is not made by a wise and benevolent God. *Geology* teaches us that the earth has been adapted for Life during a certain period of time. During many millions of years it was hot and fluid. Why is there no Life on the Moon or on Mercury? Even on this tiny earth there are vast deserts where not even a rat can live, and Man would wish that the salt ocean were smaller in extent. If the Earth is a home presented to us by "God," the architect cannot be given much credit for wisdom. Even the vilest jerry-builder does not build houses that shake and topple over at intervals, like the ground on which the Japanese and the San Franciscans live. *Seismology* makes the unthinking theist blush with shame (or ought to). Earthquakes are purely "divine" phenomena: no human agency is concerned in the production of these shocks and tremors. How many thousands of men, women, and children have been slain in earthquakes and their attendant disasters! In Japan, 99,331 persons died in 6923, and 576,000 buildings were destroyed. The desert of Gobi was once fertile land, as the ruins and remains of ancient cities show. *Meteorology* also seems to prove that rain and the weather are not controlled by an intelligent and benevolent Being. What is the wisdom of dropping rain into the oceans, from which it came? There is no regularity in rainfall, as there is in the supply of water through man-made irrigation-works. Sometimes the people are ruined by floods and inundations, at other times, drought kills the cattle and destroys the crops. A clergyman prayed for rain. It soon began to rain heavily, and the downpour continued. The country was inundated. Then he said in his prayers "O Lord! we did

theist can give to the sagacious school-boy's question "Why did God not kill the Devil?" Some thinkers Plato and J S Mill have assumed the existence of a 'God' of limited powers. Mill wrote "This Being, not being omnipotent, may have produced a machinery falling short of his intentions." This idea will soon lead us back to Zoroastrian dualism. It is not necessary to personify the forces and principles of Good and Evil in the universe. We need neither "God" nor "Devil." All the so-called theistic "solutions" of the problem of Evil are unsatisfactory and mischievous. It is asserted that "partial evil is universal good." Our sin and suffering promote a higher end known only to "God." Virtue is impossible without vice, as an object must have a shadow. Pain is a punishment for our past sins and a warning for the future. It is also inflicted to try our patients and piety, and reward us later on, as in the case of Job. Evil brings out some good qualities of character, like courage, fortitude, and sympathy. Dante declared that Hell was created by perfect love! (What do you think of such sadistic love?) Evil is even said to be non-existent and illusory. Robert Bridges says "Yet to the enamoured soul, Evil, is irrelevant." There is no end to such specious sophistry. If "God" could achieve his purposes without all this suffering, and yet prefers these cruel methods, then he is a monster of iniquity. If he cannot devise any other plan, then he is not omnipotent. Why should we have to "explain" or "explain away" Evil? Why is it there at all? Even if it shall be eliminated after a long period, how can the theist justify all the pain and suffering that must be endured in the meantime? Leibniz pays "God" a poor compliment when he teaches that this world is the best of all possible worlds that "God" could create. Theism does not convince or console at all. It only adds insult to injury. It also delays and hinders the suppression of Evil in the world by trying to paint it as a blessing in disguise. If there is no real Evil, what are we to fight against? If disease is a visitation of Heaven, why should we not let it run its course? If "God" calls the dead babies to himself, why should we try to diminish infant mortality? It would be sheer folly, presumption, and impiety. Thus Theism has paralysed Man's feet and disarmed his hands in his ceaseless struggle against Evil. In the Middle Ages, the saints saw "the finger of

Louise Michel, and other virtuous teachers can inspire us by their example, as they were men and women like ourselves. But a purely "spiritual" Being cannot embody the moral Ideal for us. It is said that God "loves" us; and this "love" should be our principle of action. But "love" implies service, sacrifice, sharing, company, and devotion. If you "love" your neighbour, you are willing to sacrifice something for him, your work or money or time. That is the test of love. But God is infinitely powerful and possesses the Universe. It is no sacrifice for him to give us life or rain or flowers. He practises no self-denial in bestowing these boons upon mankind. How can "God" then show us what human love can and should be? Man can love Man. This is our gospel.

(viii) The metaphysical arguments of some thinkers are more curious than convincing. Berkeley argues that there must be a "God," as all things are only ideas in an eternal Mind. Geulincx and Malebranche think that "God" alone can cause and regulate the interaction of Mind and Matter. Cousin believes in the existence of "God" as the personification of the principle of Beauty, and bases Theism on *Æsthetics*.

You should dismiss such far-fetched theories with gentle ridicule.

(ix) Theism is not the basis of Ethics, and it has not been universally accepted; as some theists imagine. The Jainas, the Hindus, the Buddhists, and most of the Greek philosophers reject the doctrine of a creator of the universe. The Jainas and the Buddhists have developed a noble system of Ethics without assuming the existence of a creator. The Confucians were at first indifferent to supernaturalism, and later became hostile to it. Aristotle expounds Ethics in his famous treatise without speaking of any divine commands. In fact, Ethics has been founded on Theism only in the Moses-Jesus-Muhammad-Bab line of religious thought. India, China, and Greece have not accepted Theism in any sense whatsoever.

(x) Finally, there cannot be a living Person without a physical body, some sense-organs, and a brain. It is absurd to suppose that any Person can think without a brain and a nervous system. If "God" can plan and think and love, where are his brain and nervous system? We cannot conceive of a living Being who is

may seem to be curious and illogical, as the theists assert that Nature proclaims the glory of 'God'. But the fact is that the minute and detailed study of natural phenomena always undermines the belief in a Creator and a benevolent Providence. Science emphasizes the idea of impersonal, invariable Law in Nature, while Theism postulates a living Person's Thought and Will behind or above or in Nature. The uninstructed man just looks up at the sky and begins to worship the stars and the sun, or their "Maker," in awe and humility. But the astronomer, who observes the heavenly bodies and their movements day after day and night after night, ceases to regard them as gods or to think of a wonderful Creator. For him they are only enormous fire-balls. A hasty, superficial glance at Nature may suggest the idea of "God", but close and continual study leads the mind slowly but inevitably to Rationalism. When Laplace was asked why he had not even mentioned "God" in his treatise on Astronomy, he replied, "I had no need of that hypothesis." The theists honestly believe that faith in "God" is absolutely necessary for social morality and order. They think that an atheist cannot be a virtuous man or woman. Hence they must support Ethics according to their ideas. If Science produces atheists, and Atheism undermines morality, then they conclude that Science is dangerous and undesirable. They naturally prefer Virtue (as they conceive it) without Science to Science without Virtue. This lamentable error resulted in the suppression of scientific studies in medieval Europe and the Islamic countries. It was found that the students who read Aristotle's works generally accepted his teaching that the universe was eternal and uncreated. Aristotle was therefore condemned by both the Catholic Church and the Moslem orthodox theologians, who believed in the dogma of creation by "God" as taught in the Bible and the Koran. Scientific studies also lead to disbelief in the miracles on which many theistic churches lay much stress. Professor Maurice de Wulf says "Constantly and bitterly did he (Roger Bacon) reproach his scholastic contemporaries with their negligent attitude towards scientific observation and research. The scholastics held aloof from the progress of the sciences." Dr T J de Boer writes "Aristotle, with his doctrine of the Eternity of the World, was regarded as dangerous. Moslem theologians of the 9th and 10th centuries wrote there-

only two classes the believers and the unbelievers. The former will crowd into paradise after death, the latter will suffer torments in hell. If you are born in such a Church, you should reject and repudiate this anti-social dogma, which breeds hatred and uncharitableness among neighbours and fellow-citizens. Study the biography of Gautama Buddha, and note how he treated the members and leaders of other sects. Read the edicts of Asoka, and imbibe the spirit of religious toleration. The literature and history of Buddhism and Hinduism provide the best antidote to the ingrained and ineradicable intolerance of Islam and Christianity.

Theism has fomented many wars and persecutions. The seamless garment of Humanity has been rent and torn by the different Churches into which superstition has divided mankind. The belief in many gods and goddesses has often made men hard and cruel towards one another. The worshippers of one god or goddess have regarded the devotees of another divinity as rivals and enemies. The tribal gods have served as the battle-flags of the different tribes, *e g* Yahweh, Baal, Indra, Thor, etc. But ancient polytheism, exclusive as it was at the outset, did not beget so much discord and persecution as medieval and modern monotheism. Monotheism, like Attila, is a veritable scourge of Man. It is a upas-tree, blighting peace and friendship wherever its baleful shadow is cast. When the old local gods are combined and consolidated into one omnipotent universal Deity, then the exclusiveness, aggressiveness, and intolerance of the old cults are multiplied a thousandfold and a millionfold. The *one and only* God of the Jews, the Moslems, and the Christians then emerges from the muddled and bewildered minds of uneducated prophets and theologians. This "God" is a really monstrous creation, a hideous hybrid generated by political despotism and ignorance of Nature. He is the magnified image of the capricious tyrants of Egypt, Assyria, Babylonia, and Persia. This "God" is supposed to be above all law and ethics; he is an arbitrary, ferocious, pitiless, arrogant creator and destroyer. He is the very apotheosis of unbridled personal Power. He is indeed said to be merciful and compassionate but his mercy and compassion, as exhibited in earthquakes, tempests, and plagues, seem to be much more dreadful than the cruelty of the ravenous beasts of

different churches must make war on one another the pen and the sword in order to establish the supremacy of their unique, all-devouring divinity and their all-sufficient, infallible "holy book" The blood-stained story of the Crusades, in which even so virtuous a man as Saint Louis appears as a homicidal warrior, is an awful warning to us all, as it demonstrated beyond peradventure the inevitable consequences of the blood-thirsty creed of monotheism The philosophers of Athens and India taught different doctrines, but they could work together in peace and friendship for common ends A Moslem mullah and a Christian evangelist, however, must at least balk at each other, when they cannot bite The Christian Church must attack the Moslem Church by the fatal necessity of the logic of Theism.

Two rival prophets cannot live together in the world, as two kings cannot reign in a kingdom But there is a lower deep beneath the lowest deep The followers of the same prophet begin to quarrel among themselves, as they cannot interpret his "revelation" in the same way This idea of an absolute "revelation" again leads to war among the different sects of the same Church

Theism must insist on uniformity, and also try to establish it by force if necessary, as the laws enacted by a Government are enforced by the police and the army The annals of Islam and Christianity are partly written with blood spilled in internecine strife The "orthodox" Catholics persecuted the pagans, the Donatists, the Arians, the Waldenses, the Paulicians, the Cathari, the Franciscan Spiritual friars, the Hussites, the Lollards, the Beghards, the Petrobrusians, the Henricians, the Arnoldists, the Lutherans, the Calvinists, and other Christian sects In the sixteenth century, A H, the Catholics massacred all the inhabitants of the town of Beziers, and burned four hundred "heretics" together on one day at Laval Llorente, the historian of the Inquisition, estimates that more than 368,000 persons were condemned to death or other penalties in Spain from 6478 A H to 6808 A H

Such were the Catholics! But the Protestants also persecuted the Puritans and the Scottish Covenanters, the Calvinists in their turn tried to suppress the Quakers and the Unitarians

CHAPTER II

PHYSICAL CULTURE

It is one of your first duties to take care of your body. Keep it in good health and develop strength and endurance. Try also to make it as beautiful as you can. Place a small statue of Apollo Belvedere or Venus de Milo in your room for inspiration. Everyone is handicapped by inherited defects and latent tendencies to disease and weakness, but you should do your best. As the poet Kalidasa says, "The body is indeed the principal instrument of Duty." If you are not born with the gift of beauty, you can at least endow your body with the charm and grace that come of sound health and a noble and happy mind. Beauty is not skin-deep, it is deep as the soul.

Life without good health is a sore burden. You need strength and physical stamina for your strenuous work in life. You must feel what the French call "the joy of living" in every nerve and fibre of your being. Then dark thoughts and gloomy forebodings will not assail your mind. Optimism is as natural to a healthy person as breathing and sleeping. Dyspepsia has produced more pessimism than all the arguments of Schopenhauer and Hartmann. Only the sick and the ailing ask the foolish question "Is Life worth living?"

If you do not keep the body in normal health, you will lose time in illness. Time is often money, and Time is Life always and everywhere. Life is very short, even if you live a hundred years. You cannot afford to lose the smallest portion of it in illness. From the social point of view, illness interferes with production and causes enormous loss of wealth in every country. A sick person also puts his relative and friends to needless trouble. He may even spread disease around him, if he suffers from a contagious or infectious malady. It is really a crime against society to neglect your body and diminish its capacity of resisting the onslaught of chronic disease or acute sickness. How many people unwittingly make a gift of coryza

interesting experiments recommended by these teachers. Remember that Hygiene is made for man, not man for Hygiene. Health is only a means to a higher end. Do not be obsessed by Hygiene all the time. Don't imitate those well-meaning but intolerable bores who are always talking of calories, vitamins, and toxins. Such a mania for health is also a disease. Give the body its due, but not more.

I shall not trouble you with minute and detailed rules that you may find it impossible to follow in practice. You do not perhaps live in ideal surroundings, You have to practise physical Culture as your means and opportunities permit. I may direct your attention to a few general principles.

I PURE AIR Your lungs need pure fresh air. The vitiated air of modern towns is rank poison. Try to live in the country or in the suburbs of a town, if you can do so. Sleep with the bedroom window open even during the winter. Cold air will not hurt you, if you are warm in bed. Sleep in a porch or a balcony in summer, if you have access to it. Your skin also needs air quite as much as your lungs. You breathe through the skin too. Expose the skin to the air a few minutes daily, and also for a longer time during the summer holidays. Don't wear too much thick clothing, which keeps out the air. Choose porous underwear of meshy cloth.

Learn how to breathe properly. Practise deep breathing for a few minutes daily. Oxygen will keep you young. Professor O'Shea and Dr Kellogg say "The actual daily ration of air, that is, the amount of fresh air each person requires, is about forty or fifty thousand cubic feet." Eustace Miles writes "I must emphasize the importance of practising the deep and full breath at frequent intervals throughout the day. The ordinary civilized person is neither deep nor full."

II WATER "Water is best," said Pindar long ago. It is indeed a great tonic both for the outside and the inside of the body. Wash the entire body daily with cold water, and also take a hot bath once or twice a week. Drink plenty of pure water, preferably warm, in the morning and between meals, but not during meals. If it is impure or too hard, use distilled water. Distilled water is a potent medicine. The time will come

found that a meal could be digested more easily if it was eaten in pleasant company Dr W B Cannon, speaking of experiments on cats, writes "The stomach movements are inhibited, whenever the cat shows signs of anxiety, rage, or distress" Dr L H Gulick says "Worry, hurry, unsettled mind, low spirits, all tend to delay or stop the activities of the alimentary canal" Simplicity in diet is also essential for health Too much variety upsets the digestion Don't eat many courses at a meal, and don't cook very rich and complicated dishes Dr A Haig says "Simple food of not more than two or three kinds at one meal is another secret of health"

How much should you eat? With great moderation, Saadi, the Persian poet, wrote "Eat not so much that the food comes out of thy mouth again and eat not so little that the soul comes out of thy body" If we except the very poor class, most people eat and drink too much, especially after the age of thirty In some countries, a heavy breakfast, a hot lunch, a high tea, and a substantial dinner are consumed during the day To these repasts, some add eleven o'clock coffee, six o'clock cock-tails, and a late theatre supper So much food is the shortest cut to an early grave Remember the true story of Luigi Cornaro of Venice, who regained lost health by a drastic reduction in the quantity of food and drink, he died in 1565 at the age of 104 (or 98, according to some authorities) He wrote "Finding myself, therefore, in such unhappy circumstances, between my thirty-fifth and fortieth year, I resolved to live sparingly Galen, who was so great a physician, led such a life and chose it as the best physic The same did Plato, Cicero, Isocrates, and many other great men of former times, and, in our own days, Pope Paul Farnese led it, and Cardinal Bembo, and it was for that reason they lived so long' likewise our two doges, Lando and Donato I now find myself sound and hearty at the age of eighty-six What with bread, meat, the yolk of an egg and soup, I ate as much as weighed in all twelve ounces, neither more nor less, I drank but fourteen ounces of wine A temperate and regular life, in less than a year, rid me of all disorders which had taken so deep a root in me"

The safe rule is that one should avoid a feeling of repletion at meals You should be able to eat half as much again, when

able things, you must do so in perfect freedom, and not as a slave of habit. Test and prove your freedom by abstaining from them altogether for short periods. Such bitter-sweet foods and drinks are the following: (i) Mild fermented alcoholic beverages, like light wines, cider, beer, and mead. (ii) Tea and meat. (iii) Coffee. (iv) Cocoa. (v) Betel-leaf. (vi) Tobacco. (vii) Meat and fish. (viii) Spices and condiments. (ix) Pastry and sweets.

It has been established beyond a shadow of doubt that alcohol, theine, tannin, caffeine, theobromine, nicotine, and purin are harmful even in small quantities. Cigarette-smoke contains nicotine, pyridine, picoline, collidine, acrolein, furfural, etc. Tobacco-smoking is also an anti-social habit. It poisons the air in the homes and restaurants. It has the Marvian quality of dividing the world into two hostile classes, especially in travel viz the smokers and the non-smokers. Bernard Macfadden says "Tobacco, and more especially cigarettes, are a source of protoplasmic poison, actually causing degenerative disorders of the brain, heart, blood vessels, and kidneys. Smoking lessens mental activity, especially in students. It is a pernicious, life-shortening vice, contributing nothing but degeneration to the human race." T. A. Edison, the famous inventor, wrote "Unlike most narcotics, this degeneration is permanent and uncontrollable. I employ no person who smoke cigarettes." Dr. T. B. Scott speaks of the "tiredness, the feebleness, and the absence of initiative that we see so often in the man saturated with tobacco," and adds "Moderation in smoking is very rare, and difficult to maintain." Dr. J. H. Kellogg is of opinion that "nicotine is known to be one of the worst heart poisons." Tobacco also causes degeneration of the sex-glands, and women inflict irreparable injury on the race by poisoning themselves with nicotine. Dr. Lichty says "Nicotine-saturated and poisoned tissue cannot beget a standard healthy progeny."

Alcohol is also a stimulant and should be avoided. Sir Lauder Brunton says "All the alcohols tend to dilate the vessels, to lessen blood pressure, and ultimately to diminish activity of the nervous tissues, although at first they may seem to have a stimulant action." The daily habit of drinking wine or beer must weaken the body, even if we do not accept Upton Sinclair's

they should be consumed in very moderate quantities. Such are eggs (especially the yolk), wholemeal bread, maize, millet, natural rice, boiled wheat, oatmeal porridge, nuts of all kinds, cheese, butter, cream, peanut-oil, soya beans, olive oil, yeast, agar-agar, chestnut flour, peas, beans, pulses, honey, brown unrefined sugar, sugar, and maple sugar.

Two white things are really cheap calamities sold over the counter and must always be avoided--viz white bread and white sugar. These devitalized false foods cause constipation, malnutrition, decay of teeth, kidney trouble, and premature senility. Analyses by W O Atwater show that wholemeal contains twice as much mineral matter as white flour. It has been proved by Broadbent and others that this mineral matter is exceedingly valuable both as a nutrient and on account of its neutralizing effect upon proteid wastes.

(4) Some things are so wholesome that they may be taken in large quantities, so long as you are not guilty of undue excess. Such beneficial foodstuffs are milk, buttermilk, yoghurt, kefi, whey, soured milk, all fruits (especially grapes, raisins, figs, prunes, and oranges), all green vegetables and root-vegetable (raw, baked, and steamed), alfalfa, and malt.

Fruits are Nature's own ready-made delicacies, prepared in the kitchen of the City of the Sun. They should be tree-ripened as far as possible. Dried sweet fruits need not be stewed; they should only be soaked in water. The fig was the favourite fruit of the Greek philosophers at Athens. Some raw leafy green salad must be eaten daily, e.g., lettuce, watercress, cabbage, endive, etc. This very important rule is observed in feeding the pigs on the farm, but it is often neglected in the home in rearing the children. For a plentiful supply of the alkaline salts, use vegetable soups and juices, alfalfa, and grape-juice.

A wag has hit upon a few good slogans: "Eat lots of greens and keep in your teens" (Here are indeed both rhyme and reason!) "Boiled vegetables are spoiled vegetables." "Eat 14-carrot soup and be worth your weight in gold." "More than one picture of beauty is done in vegetable oil."

Milk should be a staple food, though some experts condemn it. It is indeed indispensable, if you do not eat meat. Drink plenty

starch and sugar produce flatulence and several chronic diseases. As Upton Sinclair says "Excess of starch, so my experience has convinced me, is the deadliest of all dietetic errors. It is also the commonest of errors, the cause, not merely of the common throat and nose infections, but of constipation; and likewise of diarrhoea and anæmia."

It is a good plan to eat only fresh fruits and no other food one day in the week. The body thus gets a much-needed rest, and elimination is facilitated. The stomach must also have its Sabbath. Some Churches prescribe daily fasts during several weeks at a certain period of the year, but a fruit-fast once a week is more beneficial. If you suffer from some chronic disease like rheumatism, you may cure yourself by fasting for many days under medical supervision. But if you eat and drink moderately every day, and also observe a fruit-fast once a week, you will not accumulate toxins, and need not resort to long fasts at all. Remember also that a feast (if indulged in) must be followed by a fast in order to restore the balance. Dr J. Oldfield says "To abstain from food for a short time is never injurious, and is nearly always beneficial. A short fast is eliminative and curative, and restful to every cell in the body. A short fast may be undertaken at any age and by every one."

Above all, whatever you eat and drink, always consume a very moderate quantity and masticate thoroughly. Moderation and Mastication are the two universal and invariable rules of diet. Remember Milton's wise precept —

"If thou well observe

The rule of 'Not too much,' by temperance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return
So may'st thou live, till, like ripe fruit, thou drop'st
Into thy Mother's lap, or be with ease
Gather'd, not harshly plucked, for death mature."

V GYMNASTICS Indoor gymnastics, with or without apparatus, is a daily duty. A few minutes suffice for the different movements that must be practised. Sanford Bennett of San Francisco has demonstrated that regular muscular exercise can

golf, riding, swimming, rowing, running, basket-ball, cycling, pole-vaulting, baseball, lacrosse, skating, skiing, gardening, open-air dancing etc

VII CONSERVATION OF ENERGY In Hygiene, as in Physics, one may speak of the conservation of energy. Continnence or extreme moderation in the sexual life will conserve vitality and energy far better than many tonics and nostrums. The vital fluid is your very life-blood in a different form. If you waste it heedlessly and needlessly, you diminish your power of resisting disease and your life will be short and inefficient. It behoves every thoughtful person to reduce sexual activity to the absolute minimum that Hygiene and Love require. Any excess above that minimum will be paid for in Nature's currency of sighs and tears. Don't sleep on your back, as involuntary emissions are more likely to trouble you in that posture. Conserve your energy more carefully than you keep your money. Don't squander it. This is one of the great secrets of health and longevity.

VIII OPTIMISM AND ALTRUISM The mind makes or mars the body, as the body affects the mind. Optimism and kindness should be cultivated as essential elements of Physical Culture, even apart from their ethical significance. Too much anxiety, worry, and mental gloom impair the digestion and run the nervous system. Shakespeare clearly indicated the interdependence of mind and body.

"A merry heart goes all the day,
Your sad tries in a mile-a."

A happy mind makes a healthy body. Love and gentleness are also powerful therapeutic agents. Kind words and deeds not only help others, but also keep your own body fit and strong. This physiological aspect of altruism has been elucidated by modern scientists. Professor Elmer Gate says: "My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poison, also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy."

Therefore, always smile and be kind. That habit will also bring you good health as a blessing that is well deserved.

Plato defines Beauty as a supersensible essence, which is realized in the state of ecstasy Plotinus says 'The soul, being what it is, and belonging to the world of true reality when it sees what is akin to it, or a trace of kinship, acknowledges it with transport, and is reminded of itself and its own things Bodies become beautiful by sharing in the rationality that comes from the Divine' Hegel writes thus obscurely "The beauty of Art is a beauty that has not only been born of the mind or spirit, but born again of it Art has the function of revealing truth in the form of sensuous artistic shapes and of presenting to us the reconciliation of the contradiction between sense and reason" Cousin obtrudes his theology on Art, and says "As we have found God to be the principle of all things, He must be the principle of perfect Beauty He is the principle of the Beautiful, both as author of the physical, and as Father of the intellectual and moral worlds It is in God that the Beautiful and the Sublime combine" CEM Joad says "The artist is created by the Life-Force" According to FH Bradley, Beauty is "an image of infinity" G Gentile defines Art as "the soul of thought," Ruskin declares that Beauty is "the expression of the creating spirit of the Universe" All such theological and metaphysical theories misrepresent the origin and function of Art There is no such thing as absolute Beauty in a transcendental realm Art has nothing to do with "the Infinite," "the Absolute" etc It is also not connected in any way with such an imaginary being as "God" You should take a common-sense empirical view of Art Art is a human achievement for this life

Many attempts have been made to define and describe Beauty in terms of something else Thus fitness, suitability and utility were regarded as the elements of Beauty by Socrates and Berkeley Harmony, proportion, order, and symmetry have been emphasized by Aristotle and Kant Congruence of parts and unity have been indicated by Schiller, Hume, S Alexander, and Langfeld unity of form and unity of content Pleasure has been considered the essential feature of Art by Lotze and Ruskin, and also by Santayana, who says that Art is "pleasure objectified" and is perhaps remotely connected with sexual stimulation All such doctrines are irrelevant and superfluous, as they attempt to represent Beauty as dependent

consciousness. With a work of fine art you can live as with a friend, as Winckelmann wished to do. By this touchstone you can judge them all from the Palaeolithic art of the Dordogne to the latest salon, ancient, medieval and modern art, Impressionism, Post-impressionism, Vorticism, Numerism, Orphism, Integralism, Pointillism, Divisionism, Surrealism, Neo-impressionism, Cubism, Dadaism, Futurism, Rodinism, abstract art, Oriental and African art, imitative and idealizing art and all possible and impossible varieties of new Art. You can apply this rule to all the major and minor arts: architecture, painting, sculpture, music, drama, dancing, acting, oratory, poetry, etc. If new artists proclaim new ideals and adopt new methods, you should not condemn them but wait and see if they can create genuine Art. Art cannot stand still, or only repeat the past. New development are to be encouraged and welcomed. Let the artist employ any material that he chooses, work with any tools that he likes, use any lines, colours, tones, forms, curves, patterns and designs that he prefers, but if he creates a masterpiece that moves, thrills, enchants and captivates us to the extent of complete self-oblivion, then he is great artist whatever the old men and the newspaper critics may say. His inspiration is communicated to us and we are also transported to another psychological plane with him. Such art is truly immortal, as Theophile Gautier sings: "All things pass. Great Art alone cannot perish. The cities die, but the Statue remains."

Why does Art produce self-oblivion? Because it takes us out of our small individual selves, and facilitates communion and communication with the Social Self, which is common to all men, women, and children. As each home has its water-cistern and its tap, but the municipal reservoir is one, even so the Social Self is unitary and universal for all mankind, while the individual self is limited and personal. Art enables us to develop and realize the unity of these two Selves which are fundamentally identical. Some thinkers have gone down into the cellar and basement of the Sub-conscious and the unconscious in search of the psychic unity of Humanity. But it is not necessary or desirable to be atavistic in this way. The Super-conscious is the highest and topmost terrace, to which we all may ascend, when we leave the workaday rooms of our individual selves.

the Damned "Velasquez's 'Surrender of Breda' ('Lass Lanzas'), Watteau's fashionable picnics and balls, Millais's "Yeoman of the Guard," Burne-Jones's "Wheel of Fortune," Grienze's "Morning Prayer," Chardin's 'Grace before Meat," Cezanne's "Card-Players," Renoir's "Opera-Box," Boudelle's "Leda," de Segonzac's "Drinkers," Manet's 'Bar of the Folies Bergeres,' and the nudes (or more correctly 'naked's') of Manet, Degas, Rouault, Corinth, and Epstein. Such Art is local, shortlived, and evanescent. So is also propagandist Art which has been described by C E M Joad as a means "to bring new ideas into the world." He says "Beauty, in fact, is for me nothing more than a contrivance of the Life-Force for securing that its ideas shall win acceptance. It is the sugar on the pill." But new ideas have their origin in the Intellect, which plays a very subordinate role (if any at all) in Art. As A E Housman has remarked "The intellect is not the fount of poetry." Novelties are necessary and useful, but there are also the approved and acceptable verities, which have already been recognized as permanent principles of Life. Art cannot deal only with social Dynamics, it must also celebrate and idealize social Statics. Propaganda is one duty and one pleasure, but surely it does not exhaust the whole of Art. What propaganda value has a glorious sunset, or the Matterhorn, or a lovely child's face, or Claude Lorraine's superb Landscape, or Paul Potter's Bull, or even the Taj Mahal? Art must rouse deep Emotion, its direct aim is not intellectual persuasion or propagandist preaching. Even when Art makes the grand mistake of teaching Ethics by exhortation, like Pope and Tupper, it trespasses into a stranger's field. Art is not for the sake of Morality as such, it is for the sake of Beauty. Both Beauty and Morality are equal and independent constituents and factors of Personality. Art is not like a beautifully dressed country vicar, who pelts you with didactic texts every time you meet him in the street, it may be compared to a noble and tactful friend, whose very presence improves and ennobles you without a word. Art does not preach it inspires. Oscar Wilde defended the independence of Art, when he said "No artist has ethical sympathies. No artist desires to prove anything. All Art is quite useless." Art is indeed "useless" for the purpose of direct propaganda, homilies, argumentative appeals to the intellect

Gian Bologna appeared. Modern works of art (with a few exceptions) are second-rate and soulless, simply because there is very little social idealism in this age. Men and women try frantically to become richer, but not better and nobler. They hanker for Pleasure, not progress. The incubus of a corrupt and sensual capitalist class, which pays most of the artists, is crushing out all seriousness and sublimity from Art. Even if a prophet-artist is born among us he is soon reduced to the position of a humble vassal and lackey of this Capitalism in order to earn his bread, like the Greek philosophers in ancient Rome. Oligarchy, plutocracy, and tyranny are fatal to great Art, as social idealism cannot flourish in that asphyxiating-atmosphere. It is idle to blame our artists for their mediocrity, banality, artificiality, egotism, sensationalism, and sensualism, when we maintain the political and economic institutions that foster those vices of a decadent Art. Compare the medieval cathedrals with our restaurants, railway stations and skyscrapers! Sir Michael Sadler notes the rise of a new spirit of freedom and earnestness in modern art, and says "Much of modern art, having been conceived in revolution seems prophetic of revolutions still to come. But we, who live in a revolutionary age know how quickly we get acclimatized to change. Thus modernism seeps into general taste."

Many the prophecy come true! You are thus personally responsible for Art and not the artist only. If you are virtuous and earnest your epoch will produce great Art. If you are mean and vulgar, Art will also be mean and vulgar. Art is your own social image. There are four varieties and types of Art, that correspond to four different social and ethical atmospheres or environments. These are (1) Sublime Art (2) Sympathetic Art (3) Sensational Art (4) Sensual Art

SUBLIME ART is the best of all. Sublimity, solemnity, and grandeur awaken the feelings of awe, wonder, and earnest aspiration. The more you assimilate and enjoy sublime Art, the better and wiser and happier you will be. Devote your days and nights to Phedias in sculpture, Michael Angelo and Giotto in painting, Bach and Beethoven in music, and the Gothic cathedrals, the Parthenon, and the Indian buildings

and the Temple of Nike, the Paestum Temple, the Cathedrals of Lincoln, Lichfield, Amiens, Chartres, Cologne and Strassburg, the tomb of Altamsh, the Mosque and the Kutab Tower at Delhi, the Taj Mahal and the Buland Darwaza, Brunelleschi's Dome of the Cathedral at Florence, St. Peter's Church at Rome, St. Sophia at Constantinople, the Alhambra at Granada, St. Mark's Church at Venice, the Mosque at Ispahan, the Forth Bridge, the Pantheon and the Sacré Coeur Church at Paris, the Capitol at Washington, the Houses of Parliament at London, the Woolworth Building at New York, the Stadshuset and Konserthuset at Stockholm etc.

As a citizen of the Municipality you should demand beautiful buildings for all local purposes. The Town Hall, the Post Office, the Police Station, the School, and all other public edifices should be made as beautiful as possible. Beauty is not a question of size and splendour but chiefly of design and spirit. Everything in our environment should be beautiful—our houses, our shops, our monuments, our lamps, our pots and pans.

SECTION III —SCULPTURE

BEAUTIFUL Sculpture is a source of the purest joy and inspiration. It has rendered a great service to Humanity by preserving the portraits of the Greek philosophers, poets, orators, and statesmen. We do not know what Buddha and Christ looked like but we are familiar with the serene faces of Socrates, Plato, and Marcus Aurelius. Sculpture has also given us idealized types of physical beauty and strength, and also of intellectual and ethical beauty. The contemplation of these busts and statues inspires us to persist in regular physical Culture, and instils the balm of repose, calm, serenity and peace into our souls. Sculpture deals chiefly with living forms and figures, and it combines imitation and idealization in about equal proportions. Its material has been marble, stone, alabaster, terra-cotta, wax, wood, ivory, metals and even gems. It can incarnate an ideal in an immortal chiselled visage or body, though it is more dependent on its material than the other arts. It can express living character and thought in dead stone and wood. It is less successful with motion or historic groups and scenes which are better handled in painting. The Laocoon and the Niobe group

because of its artistic merit. The impression produced by the Buddha statue at Kamakura has been thus described by C F Holland

"It tells of passion long subdued,
Of wisdom's calm repose
Of patience born of pain and strife
And strength to him who knows
It tells an all-embracing love
Of joys that never cease
And how from sorrow grief and fear
Emerged eternal peace

The Bodhisattvas are also represented such as Ashikou (Faith) Ho-sho (perfection of conduct) and others. The statues of Kwannon, the Goddess of Mercy and the Dhyan-Buddhas are masterpieces of idealization. J F Blacker says of the Dhyan-Buddhas "Whether we regard the hold it had over millions of people, or merely look upon it as a matter of philosophic study we cannot help being impressed with the beauty and dignity of the magnificent Buddhas of contemplation the Dhyan-Buddhas

(3) GANDHARA SCULPTURE. This Art was born of the union of Buddhist ideals with Hellenic technique in Central Asia and North-western India. It combines physical and ethical beauty, like Japanese sculpture. V A Smith says "Many of the good Gandhara sculptures may be fairly held to express with admirable feeling and sincerity the ideal of a saintly Indian man. The best works of the Gandhara school are intrinsically beautiful and skilfully executed. The Gandhara school achieved a grand success by becoming the parent of the Buddhist art of eastern or Chinese Turkestan, Mongolia, China, Korea, and Japan." Thus was Hellas wedded to Buddhism. The sculptured biography of Buddha at Bara-Budui in Java is worthy of study.

(4) MODERN SCULPTURE. It is sad truth that most Christian sculptors have not succeeded in producing a satisfactory statue of Jesus Christ. The best figure is the "Christ" on the western facade of the cathedral of Amiens called "the beautiful God of Amiens." You should secure a photograph of this statue. Thorwaldsen's "Christ" has also some merit. Michael Angelo's "Moses" and "David" may be recommended as types of wisdom

plum tree Simplicity and freedom from non-essentials are the characteristics of Chinese Painting. Chinese Painting is comparable to Italian Painting in its depth, its variety, its beauty of form and its national and universal appeal. I may mention Li Lung Mien's "Ahat with Lion," Wu Tao-tzu's "Kwanrin" and "Sakramuni Ma Yuan's 'Pines and Rocky Peaks,' Sheng Mou's "Sage in the Forest" etc

Some Japanese colour-prints are also masterpieces, e.g. Hiroshige Hokusai, and others (Get a few

(2) ITALIAN PAINTING The Italian Renaissance gave many masterpieces of Painting to the world

For Christianity study only Fra Angelico's paintings, Leonardo da Vinci's 'Last Supper,' and Luni's fresco at Milan. Most Italian paintings of Christian subjects are insincere and false. Fra Angelico was a saintly monk, and therefore succeeded in painting truly though his technique is not perfect. Sodoma's pictures of 'Life of St Benedict' at Monte Oliveto are important. Giotto's frescoes of the "Life of St Francis," his figures of the Virtues and Vices and his Allegories are noble, both in theme and form. He is a pre-eminently ethical painter.

Some remarkable masterpieces, which should be purchased in coloured reproductions, are Guido Reni's 'Amor,' Palma Vecchio's 'Sta Barbara,' Dolci's "St Cecilia," Botticelli's "Birth of Venus" and "Primavera" (which was suggested by Lucretius) Sodoma's "St Sebastian," Raphael's "Madonna of San Sisto," Michael Angelo's "Israh," Ambrogio Lorenzetti's frescoes on the Commune at Siena. Leonardo da Vinci's "Mona Lisa," and a few others.

There is one picture that should be in every Rationalist's house, Raphael's "School of Athens." It glorifies Greek philosophy and represents the spirit of the Renaissance. Poetry is celebrated in Raphael's "Parnassus." Perugino's figure of the heroes and philosophers of Greece and Rome at Perugia (Sala del Cambio), and Luca della Robbia's bas-reliefs of Plato, Aristotle, and the sciences are valuable contributions to the art of Humanism as distinguished from Christian art which has many undesirable themes.

us, make us laugh or weep, rejoice or mourn, according to the technique employed by the genius of the Master. The Hungarian Government had to prohibit the Rákoszy March in 1848. Such power is in Music! In the opinion of Plato and Confucius music even makes or maims character, and instils virtue or vice in all the institution of society. Music accompanies all social events, there is Music for marriages, for funerals, for religious worship, for dancing, for war, for peace, for life and for death. Isn't it marvellous that rhythm can have such power of expression and interpretation? Music covers the whole gamut of human feelings and emotions, aspirations and ideals.

In modern Music there is much "musical journalism," which is intended for the vulgar people of all classes, rich and poor. These undeveloped persons regard Music as an amusement or a distraction, and not as a fine Art. They want a thrilling and interesting kind of noise. As an occasional diversion, it is allowable, but, as the daily food of the soul, it is poisonous. For the greatest message of Music, you should always go back as often as possible to Bach and Beethoven. Purchase a good gramophone and many records, if you can afford it. Take every opportunity of hearing noble Music in the wireless or at concerts. Don't grudge the expense. Learn to play on some instrument, if possible. The mandoline is said to be the easiest to learn. If you play for your own pleasure at home, you will appreciate the experts better. Music was an essential part of Greek education. Every child should be taught to play on some instrument as well as he or she can. Let our homes and halls be full of good Music, then our hearts will also be full of sweetness.

In choosing your Music, you should prefer the sublime music of Bach, Beethoven, and Brahms, the exquisite and delightful music of Verdi and Mozart or some passage of Wagner but keep sensational music only for every occasional use. We get enough excitement from the hurried and flustered life around us; this generation needs sublime Music as a tonic and a sedative. Remember the three B's of sublime Music. We need copious daily potions of Beethoven's Sonatas, symphonies, and the "Mass in D," and Bach's "48 Preludes and Fugues."

especially in the open air. An intelligent working-man said to me "Alcohol and dancing keep the working-class in slavery."

ORATORY is a great art. It can affect the mind and the soul like poetry and music. It is the message of Personality. In a democratic State, the popular orator attains the position of a political leader. Hence it is very important to train the orators in Philosophy and Ethics, so that they may not use the wonderful gift of eloquence for selfish ends. If Oratory is not guided by Ethics, then it is indeed a curse for the State. You should hear some great speakers and preachers. Try to develop your talent for public speaking if you have any. Join a debating society. Learn great speeches by heart, and declaim them. Read Demosthenes's "On the Crown," Quintilian's "Institutes of Oratory," the speeches of the orators of the French Revolution, Wendell Phillips's speeches against slavery, Burke's speeches against Warren Hastings, and the discourses of Jaures, Ingelsoll, Ken Hardie, Bradlaugh, and other enlightened orators.

SECTION VII — POETRY

POETRY is an essential element of a liberal education. You need not trouble about the many definitions of poetry, it is more important to read and love poetry than to define it. You do not define a flower or a sunset, you enjoy it. Several thinkers and poets have tried their hand at this game. Thus Ebenezer Elliot described poetry as "unpassioned truth," while John Stuart Mill approved of the definition of poetry as "man's thought tinged by his feelings." Coleridge wrote "A poem is a species of composition opposed to science as having intellectual pleasure for its object or end, and as attaining its end by the use of language natural to us in a state of excitement." Matthew Arnold regarded poetry as "criticism of life, mainly on the side of morality." William Hazlitt said "Poetry is the language of the imagination and the passions." According to Shelley, "poetry expresses those arrangements of language, and especially metrical language, which are created by that imperial faculty whose throne is contained within the invisible nature of man."

Apart from such formal definitions a great deal of exaggerated praises has been lavished on poetry. You should beware of being swept away by the torrent of theological, metaphysical

pedestal when he wrote in the Republic ' "All poets, beginning from Homer are imitators of the images of virtue, and of other things about which they compose, but yet do not attain to the real truth. Imitation is a sort of amusement and no serious business. Imitation, being depraved in itself, and joining with that which is depraved, generates depraved things." Nietzsche also castigated the poets in these scathing words. "Poets tell too many lies. They know too little and are bad learners. They make their water muddy that it may seem deep. A poet is a sea of vanity." Prophet Muhammad said in the Koran "It is the poets whom the erring people follow. Dost thou not see that they love distraught through every valley, and say that which they do not?" The exegete Al-Baidawi adds the caustic comment "Their compositions are as wild as the actions of a distracted man, for most of the ancient poetry was full of vain imaginations."

Thus poetry has been blindly and unduly eulogized, and also unjustly decried and belittled. You should steer a middle course between these two extremes. Know that poetry is not derived from any "God" or Goddess. It has also nothing to do with the "Absolute," the "Infinite," and the "Eternal" of metaphysics. It is just one of many human achievements, it appertains to Man on earth. It has its use and abuse, its advantages and its limitations. This is the common-sense view of poetry according to the philosophy of Rationalism.

Poetry is essentially rhythmical speech that gives delight through rhythm, harmony, and melody. Poets have made use of alliteration (as in Anglo-Saxon), or metre with rhymed or unrhymed verse (as in Sanskrit, Greek, and English), or *vers libre*, whose rhythms are based on cadence. Great poets may invent other beautiful forms of rhythmical speech in future. Rhythm is the starting-point, but poetry must illumine, interpret, and radiate Nature and Humanity with the light of imagination. Rhythm is the body of poetry but Imagination is its soul. Shakespeare has described it thus

"As imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes and gives to airy nothing
A local habitation and a name."

We breathe and our hearts beat according to what Herbert Spencer has even named "the law of rhythm." Poetry, music, and dancing all depend on rhythm, and these arts are closely related. In inanimate Nature, too, wave-motion is a kind of rhythm that pervades the entire Universe. It seems that rhythm affords us such exquisite and ineffable delight because it is a life-increasing and race-preserving force. Even the new-born babe feels the soothing effects of the lullaby. Thus poetry finds its ally in biology. Some modern critics have expressed the opinion that the charm of poetry depends on the frequency of the sounds 'j' and 'sh,' which induce a copious flow of saliva in the mouth! However that may be, joy is something that is worth having for its own sake. Poetry adds to the joy of life. It pleases and gladdens us through the ear. The pleasures of poetry never cloy or satiate; we always ask for more of them. Goethe says truly

'And who the voice of poetry disdains
Is a barbarian, be he who he may'

2. Poetry stimulates your imagination and widens your spiritual horizon. You willingly follow the sweet poet in his world of images, dreams, and visions, as the children of Hamelin followed the Pied Piper. Your daily life is dull, narrow, and commonplace, the poet lifts you with him on the wings of his Imagination and reveals to you Nature and Humanity in all their glory. To Peter Bell a primrose was a yellow primrose and nothing more, but we know what daffodils could be to Wordsworth, and through him to us too. Great poets have given us new eyes to see the wanderings of Odysseus, Rama, and Buddha, the training of Jesus, the fall and redemption of Faust, the heroism of Tell, Sertorius, and Horatius, the public spirit of Brutus, and the deeds of Zoroaster. We can derive moral benefit from the storied past of the race only with the help of the poets, whose Imagination can breathe life into the dead bones of the old chronicles and annals. Of course Imagination may be abused, as when Dante employed it to visualize non-existent regions of the Universe, or when Tasso rescued from oblivion the blood-stained figures of uncouth barbarians. Misguided Milton also created his stupendous Satan and presented him to us, a grievous gift, altogether profitless and unacceptable. But through the wise poet's Imagination you can survey the immensities of

variety of 'philosophical' and 'didactic' poetry is very helpful in the pursuit of Truth and the cultivation of Virtue. Verse serves to imprint indelibly on our minds the ideas and ideals that we love. Rhyme and rhythm make it easier to memorize the noble precepts and instructive aphorisms that shed light on our path in life. As the prosaic poet Alexander Pope says "Truth shines the brighter, clad in verse." Memory has some subtle affinity with rhythm. It is no difficult task to learn and remember a few hundreds lines of philosophical and didactic poetry while it would be impossible to retain and repeat the same quantity of bare prose. The Chinese primer called the "Three Character Classic" which is written in rhyme, has been learned by heart during six hundred years by almost all literate persons in China. Such memorized verses are of immense service in every civilized person's life. They are for the average citizen what penmanship is for the Arctic explorer. They are the concentrated essence of wisdom in a portable shape. When we repeat them in solitude or conversation more than a thousand times each year we fortify our Personality against the insidious attacks of error and sin. Lucretius cast the halo of poetry about the dry-as-dust dogmas of Epicurus, and Caedmon told the story of Christ in verse to the rugged Northumbrians. You will find that Horace, Bhartihari, Saadi, La Fontaine, Hsieh Chin, and Su-Kungtu who have provided us with wise laws and maxims, are really better known than greater poets who have only told a story with perfect art. Even Shakespeare's sententious "quotations" are at least as popular as his immortal characters. A didactic poet mints the raw ore of Ethics into current gold coin for the people by casting it into the mould of rhythm and attaching for the superscription of his name to it. He is not a creative poet, but he helps to conserve and disseminate the truth and virtue that have already been created by the prophets and the philosophers. Thus he renders inestimable service to society.

Such is Poetry and such are its advantages. You should begin by cultivating a liberal and catholic taste in poetry. Do not degenerate into a narrow-minded partisan of a coterie. Do not shut your eyes to the beauty of new forms of poetry, which the daring innovators may invent in your lifetime. All

1 *Pessimism* is a thoroughly bad theme. Life is already full of trouble and tribulation, We do not need poetry to fill us with gloom and sadness. The pessimistic poets are good men gone astray, Leopardi. Whom Alfred de Musset called "dark lover of Death," was tormented by chronic ill-health, and his verse reflects his incurable melancholy. Lenau and other hooting night-owls simply depress and disturb us, their poetry has no message for us. James Thomson's dirges in "The City of Dreadful Night," Pushkin's and Shelley's occasional outbursts and Wang Tsan's laments are also the Dead Sea fruit of petulant and inconsistent Pessimism.

2 *Superstition* has often found an ally in poetical genius. It has then derived immense power and potency from rhythm and imagery, like an ogress draped in beautiful raiment. Homer gave a new lease of life to Zeus, Hera, and the other Hellenic divinities. Milton wrote a magnificent epic in order "to justify the ways of God to man," a pitifully superstitious and ill-fated enterprise. Dante helped to bolster up the cosmogony of Catholicism through his allegorical poem, the intangible æthics of the allegory was submerged in the palpable superstition of the story. Tennyson enshrined many superstitious ideas about "God" and Death in his masterpiece "In Memoriam", they will, unfortunately be transmitted to posterity in his sweet music like flies in amber. Umar Ibn Al-farid of Cairo wasted his genius on mysticism. Many Nature-poets are grievous sinners, in this respect. Victor Hugo compared Nature to a musical instrument and the poet to the player. He wrote "O holy poets! Art is the sublime sound, which Nature, the immense piano, emits under your powerful fingers." But if the poet is a theist, a pantheist, or a polytheist, his music is sure to be as fatal as the strains of the sirens that lured the sailors to their doom. You must always ask, "How does this poet interpret Nature?" "Is he a safe and sane guide?" Wordsworth's pantheism expresses itself in metaphysical drivel, as in the famous "Lines written above Tintern Abbey." Walter Scott would have us believe that Nature mourns a poet's death and "celebrates his obsequies"—a fantastic and puerile notion altogether. Victor Hugo begins to shriek of "Infinity" and "Eternity" on seeing the mountains, nothing less will satisfy this voluble metaphysician. Jelaluddin Rumi also suffers from the illusions and delusions

Meriones slew Pheacelus, whom he struck in the right hip, but the point went through beneath the bone, near the bladder, and on his knees he fell lamenting and death overshadowed him," etc., etc

The poetry that reeks of the shambles and revels in ghastly images of slaughter and bloodshed is not true Art, but a morbid and miasmatic exhalation from the worst and lowest elements of human nature. In fact, such a terrible holocaust as occurs in the closing scene of Shakespeare's "Hamlet" must also have a brutalizing effect on the spectators. I wonder if the ancient Hindus were not well advised in prohibiting the representation of death on the stage. They also demanded that all plays must end happily. They thus ruled out tragedy as a legitimate form of literature, but perhaps they won in gentleness and refinement what they lost in Art. Cruelty and Art do not mix well together. I must therefore also warn you against Dante's "Inferno," where the highest Art is employed to describe imaginary scenes of devilish torture and punishment. Such a nightmare will not move sinners to repentance; it will only turn them into brutes.

The poetry of hatred and scorn should also be discarded forever. "Patriotic poems are generally full of vanity, falsehood, and blood-curdling threats against other nations. The different "national anthems" are a nuisance in this age. The old themes of "England," "France," "Deutschland," etc., should now be deposited in a literary museum of antiquated poetical specimens. Do not keep alive such poems as "Rule, Britannia," "Deutschland über alles," Kipling's "Recessional," Lowell's "Ode for the Fourth of July 1876," Victor Hugo's "Waterloo," Leopardi's "All' Italia," Henley's "England," etc. Such singers have really sown dragon's teeth broadcast on the earth. Away with such marauding and murderous verse! The "patriotic" poets have a dreadful responsibility for the wars that rage among the nations, as they corrupt the minds of the young. A savage song can kill more than a million bullets, and the pen can pierce farther than a bayonet. You must set your face resolutely and implacably against nationalistic poetry of all sorts. Let us now sing of Humanity and the Unity of Mankind.

Even in the poetical literature of the movements for the emancipation of oppressed nations and classes, the ominous note of

of the Church at Constantinople destroyed Sappho's sensuous and passionate lyrics Have we lost much thereby ?

5 *Servility.* Some poets have sold their genius for a salary or a gift Despotism, landlordism, and capitalism have afflicted many countries at different periods in the world's history Some poets have practised the debased and debasing trade of singing the praises of the despots, landlords, and capitalists Such fulsome flattery earned some crumbs and bones for these gifted curs. Thus the Muse was bound in golden chains and baited for tainted money The slobbering panegyrics composed by sycophants like Al-Ghazzi, Mutanabbi, Anwarî, Minuchihî, Hilâlî, and Khakânî are steeped in nauseating venal servility Hilâlî thus addressed the Vizier of the Sultan "The majesty of thy countenance has stricken me to the earth, I shall never rise again till the last judgment" Minuchihî at least was conscious of his own degradation, for he wrote "My critic says, 'Why dost thou pay thy court to the King?' I answer, 'Should not the foxes pay court to the lion?'" Feizi fooled Emperor Akbar to the top of his bent, and wrote "Although Kings are the shadow of God on earth, Akbar is the emanation of God's light How, then, can we call him a shadow? See Akbar and you see God" To such depths of infamy can genius descend, when it is enslaved by Mammon! In Rome, too, Martial earned the wages of obsequious adulation He declared that he would rather dine with Domitian than with Jupiter, and that there never was so much freedom under any other Emperor Li Tai Po, the Chinese poet, was also a spoiled court-favourite All such mercenary poets betrayed their trust and their insincere effusions must be left to perish

Such are the soul-destroying Themes that are found in the poetry of all nations But there are many good and noble Themes too, and they are the subject-matter of the finest poetry

As regards the best methods of reading and enjoying poetry, with full spiritual benefit, you should make a practice of reading at least a few lines every day, preferably as part of your morning Meditation This will be your daily stimulant You should also set apart a little time each week for reading longer poems Poetry must be read aloud, it must not be read in dumb silence like prose It is meant for the ear as well as the

translation. First read an accurate translation in prose, so that you may know exactly what the poet actually wrote. Later, you can read the best verse translation that has been made. A prose rendering will give you all the ideas, stories, images, and similes of the original. It lacks only the rhythm and the sound-effects, but you can never get these in any translation, unless the translator is also a great poet. This is very seldom the case. Most translators are only clever and learned versifiers. Some "translations" of foreign poems bear as little resemblance to the original as the head of Bottom the weaver before and after he had been "translated." You may read a translation in verse, but remember that it is always like a convex mirror and must distort the original out of shape.

In choosing your poetry for study, examine the Theme first. Reject all poems with an objectionable Theme. If the Theme appeals to you, you should consider the style. Most famous poems are written in a good style. Slovenly or inartistic verse never becomes popular. Further, enquire if the poet was a sincere and earnest man, whose deeds were to some extent in harmony with his poems. If the author is known to have lived as he sang, the value and power of the poem are enhanced a thousandfold. We read "The Isles of Greece" as a religious hymn, for we know that Byron died at Missolonghi. Victor Hugo's "Chatiments" stands as a literary monument of Democracy, because it was composed in exile. Tulsidasa's poetry rings true as the message of a pious saint. Ssu-Kung-tu's verses move us, as we learn that he actually became a hermit. Poetry is most powerful when it is the true voice of a living soul. You should always study the biography of the poet whose works you read. If you find that his life did not belie his poetry, you will derive additional pleasure and profit from his inspired words. As a general rule if both the theme and the style are noble, the poem is a masterpiece. If the poet himself is also noble, it is a priceless possession for Humanity.

I may suggest a few great poems that should be read. Pindar, the greatest lyric poet of Hellas, devoted his genius to the glorification of beauty, strength, and athletics. He is unique in this respect. His contribution to poetry is as great as that of Myron and Polychtus to sculpture. It is our good fortune that

Among the singers of freedom, equality, and justice, I may direct your attention to Æschylus's "Peisac," Euripides's plays, and the works of Langland, Victor Hugo, Shelley, Byron, Burns, Crabbe, Goldsmith, Swinburne, Whittier, Lowell, William Morris, Galsworthy, Alfieri, Freiherr, Heine, Schiller, Nekrassov, Walt Whitman, and others.

For biographical and semi-biographical poems and plays, you should read Acvaghosa's "Buddha-charita," Milton's "Paradise Regained," Edwin Arnold's "Light of Asia" and "Light of the World," Valmiki's "Ramayana," Al-Busiri's "Qasidat Al-Buda," Corneille's plays, Shakespeare's "Julius Cæsar" (for Brutus, not for Caesar), John Drinkwater's "Abraham Lincoln" and "Cromwell," Gunn's "Spinoza," Laurence Housman's "death of Sociates," Voltaire's "Brutus," Schiller's "Wilhelm Tell," Kleist's "Die Hermannschlacht," etc.

For didactic verse, you may read Hesiod's "Works and Days," Horace's "Odes," Bhartrihari's "Niti-Cataka," Saadi's "Gulistan" and "Bustan," Jami's "Beharistan," Jelaluddin Rumi's "Mesnevi," (in parts) "Panca-tantra" and La Fontaine's "Fables" are also didactic in aim and spirit. Moliere's plays are witty sermons against avarice, hypocrisy, snobbery, and other vices, he improves your character while you laugh. For the proper use of leisure, study and ponder Milton's "L'Allegro" and "Il Penseroso" again and again. For women and their problems, read Moliere and Racine, Ibsen's works, especially "Doll's House" and "Rosmersholm," Bernard Shaw's "Man and Superman," Tennyson's "The Princess," Brieux's plays, etc.

For the thorny question of love, with its various aspects of freedom, jealousy, sacrifice, and bliss, you should read Kalidasa's "Shakuntala" and "Kumarasambhava," Shakespeare's "Romeo and Juliet" and "Othello," Nizami's "Laila and Majnun," Jami's "Yusuf and Zuleikha," Catullus, etc. But you need not read much on this subject. I especially recommend Kalidasa's "Kumarasambhava" for ideal love.

For heroic character, read Homer's "Odyssey," Corneille's plays, Milton's "Samson Agonistes," Bhavabhuti's "Mahavijayacharitam," Ibsen's "Peer Gynt," etc.

CHAPTER IV

ETHICAL CULTURE

ETHICAL Culture includes and embraces all the other branches of Self-Culture. Ethics teaches the whole duty of Man. It is the sole mistress of Life. All your thoughts and actions belong first and foremost to the domain of Ethics. Your thoughts may be ethical or un-ethical, so Ethics penetrates into the deepest recesses of your Personality; your actions may be good or bad, and all of them are moulded and judged by Ethics. You do right or you do wrong every moment. As you stand, sit, talk, work, or even dream, you are serving Ethics or defying it. Nothing in your life can escape Ethics, which is omnipresent and omnipotent.

Ethics may be divided into two sections: (1) Personal Ethics, which deals with the individual and the Family, (2) State-Ethics, which treats of the State and its institutions. State-Ethics may be further sub-divided into Politics and Economics.

These two sections of Ethics are inseparable and interdependent, like a pair of scissors. Personal Ethics rises and falls with State-Ethics, and State-Ethics also varies with Personal Ethics. Virtuous individuals create and maintain good political and economic institutions, and good institutions produce virtuous citizens. Personal Ethics cannot flourish under evil institutions, and noble institutions cannot exist among a corrupt and degraded people. There is perpetual action and reaction between the individual and the State. The needs and activities of the individual and the World-State are essentially the same, as the atom seems to be the solar system in miniature. Perfection of personal character is possible only in the perfect State, as sound health can be maintained only in a salubrious climate. Some teachers have preached Personal Ethics, but they have not realized the importance of State-Ethics; they seem to believe that Character can be developed under all institutions alike. They insist only on personal virtue of a certain type, and do not discuss political and economic problems. The Christian,

to the service of Humanity and the World-State, as the tree brings forth luscious fruit in abundance. Such is the three-fold task of Ethics

THEORIES OF ETHICS

You need not trouble much about the various theories of Ethics that have been propounded by arm-chair philosophers in their barren book and tedious tomes. In Ethics, theory comes after practice, not before it. Virtue is first born spontaneously of Life in its fullness, and then the thinkers and theorists begin to enquire into the why and how and wherefore of Virtue, but they do not and cannot create it. Goethe has hinted at the futility of such post-factum speculation

"All theory, dear friend, is grey,
And green, alone, life's golden tree"

In the history of the race, practice preceded theory, as men and women began to practise Virtue long before Plato, Aristotle and Kapila commenced to reason about its origin and nature. In the individual's life, too, morality is taught in childhood and depends on good habits, which are formed long before the mature intellect can enjoy the luxury of philosophical inquiry. For the progress of Ethics and the discovery of new ethical concepts, we owe very little to the purely academic thinkers. Such vital creative activity has been the miracle-sign shown only by the great prophets and sages, who have founded new Churches, Orders and Fellowships. Thus ethical theory is only an unimportant and ancillary subject of study.

You should study the different ethical theories: the natural intuitionism of the Stoics, the theological intuitionism of the Christians, the humanistic intuitionism of Kant, the metaphysical intuitionism of Plato, Plotinus, and Cudworth, the personal hedonism of Aristippus and Max Stirner, the social hedonism of Epicurus, Helvetius, Bentham and Mill, the altruistic energism of Aristotle and Comte, the egoistic energism of Nietzsche, the ascetic theory of Schopenhauer, the Cynics, and the Buddhists, the evolutionary doctrines of Spencer, Huxley, Bergson, the conscience theory of Butler, the moral-sense theory of Hutcheson, the politicisism of Thrasymachus and Hobbes, the altruistic intuitionism of Sidgwick and Rashdall, etc. etc. But

Bonum The end of man's life is not "to do the will of God," or to 'imitate God,' or to "seek union with God" or "to enjoy God," as the theologians tell us with dogmatic assurance. It is as impossible for a man to imitate "God" as it is for him to imitate a comet or a crocodile. Man cannot also obey "God," as the commands of "God" are not known and cannot be known. Dante wrote "In His will is our peace." John Gerson the medieval philosopher, said "God does not require actions because they are good, but they are good because he requires them, just as others are evil because he forbids them." This is pure theology in its absolute form. This slavish ideal is unworthy of free men and women. "Islam" means "submission" to the will of God. But why should Man submit to another being? And how can the will of God be ascertained? The Persian and other mystics teach that union with God is the highest goal. Nasafi says "O Dervish! dost thou think that thy existence is independent of God?" This is a great error. "Love of God" is regarded as the best means of achieving this much-coveted union. Jelaluddin Rumi sings sweetly but alas! falsely thus

"O thou pleasant madness, Love!
Thou Physician of all our ills!
Thou healer of Pride
Thou Plato and Galen of our souls!"

Remember that all theories of the *Summum Bonum*, that are derived from the conception of "God," are like the quicksands on the seashore in which the unwary wayfarers sink and perish. They consist of mere words, words, words, all empty and glittering like so many soap-bubbles that delight little children. Whenever you hear that the meaningless term "God" mentioned in any discourse on Ethics, you may be certain that the speaker will treat you to a lot of nonsense and balderdash.

The metaphysical doctrine of the *Summum Bonum* has been developed chiefly by the Hindus, the Christian mystics, and the Platonists, who postulate a fundamental Dualism in human personality. The body and the mind are regarded as perishable, while the "Spirit" is supposed to be immutable and immortal. We are taught to suppress the body and the mind, and to develop and unfold the "Spirit." The body is reviled and condemned as the "prison-house of the soul." The ideal is

leaders They know nothing, they do nothing, they undermine their own health, they are as ignorant of economics and politics as an illiterate farm-labourer, they are not interested in science and art, they strive to attain the absolute zero of Life where cold and death reign. The folly and futility of this disastrous doctrine are exhibited in the pathetic tragedy of the wasted lives of such ascetics as Simeon Stylites, the raving maniacs of the Thebaid, the immured Buddhist monks of Tibet who never leave their dark caves and cells, the Hindu fakirs who make long pilgrimages by measuring their length along the ground, the Trappists who never speak, the nuns who never go out of their convents, etc. These are the earnest men and women condemned to slow suicide by "spiritual" Metaphysics.

The *Summum Bonum* has also been described as "salvation in heaven after Death," "eternal bliss in Paradise," "rebirth in Amitabha's realm of Sukhavati," etc. This mirage of "Paradise" in the Sahara of theology has led many a pious caravan truth-seekers to death and disaster. Christianity, Islam, and some Buddhist sects specialize in such tempting offers and promises. Virtuous conduct is regarded as the price paid in advance for the pleasure, blessings, and felicities of "Paradise," "Valhalla," "Elysium," "svarga," "janāat," as you book a seat at the theatre. This essentially vulgar and hedonistic doctrine teaches ordinary men and women to expect material rewards for Virtue, and thus makes them even more selfish and sensual than before. It puts a premium on calculating egotism and mercenary morality of the lowest type. It also hinders and hampers social progress by shifting the centre of gravity of Ethics from "Here" to "Hereafter." This life and this world are endured and belittled as a "vale of tears," "a sojourn in exile," "a passing pilgrimage," while "Heaven" is spoken of as the true "home" and "refuge." W. Wilberforce, the pious Christian philanthropist, wrote to his sister "One should endeavour to establish a practical feeling of the vanity and transitoriness of all human things, and of this life being but a passage, and our home that rest that remaineth for the people of God." He also wrote in a letter to Hannah More "To my poor wife, death would be a translation from a world of sin and sorrow to a region of perfect holiness and never-ending happiness." This pathetic delusion has been thus versified by Bowring —

the Summum Bonum in terms of "God," "Spirit" "salvation," "nirvana," or "mukti" It is related to this life on this earth as lived by Mankind in the environment produced by Nature Its ideal is *the complete and harmonious development of human Personality in all its four aspects—physical, intellectual, aesthetic, and ethical* "The Perfect Man in the Perfect State" "Full Growth, free Activity and Happiness" "Truth, Goodness, Beauty, and Health" such are its precious formulæ

METHODS OF ETHICAL CULTURE

You will discover that several methods of moral training are practised by the earnest people around you

Some practical teachers will advise you to hang on to a fixed doctrine and a certain unique Personality for your guidance, if you wish to cultivate Virtue Thus most Christians believe that monotheism and the "imitation of Christ" are necessary and sufficient for the highest moral life The Moslems likewise insist on theism, but follow Muhammad as the great exemplar The Buddhists have also fallen into this groove they may couple their theory of "anatta" and "karma" with the acceptance of Gautama Buddha's conduct as the very "mirror of perfection" In ancient Greece and Rome, Diogenes and Socrates were held up to the admiration of all aspirants In the same way, other sects and communities have based practical Ethics on some theoretical doctrine and the life-story of some one Prophet or Philosopher of the past This popular method is very deceptive, though it is good as far as it goes It has yielded some satisfactory results, but it should not be adopted in future It is a wrong assumption that practical Ethics depends on one dogma or doctrine, without which it cannot flourish at all Many pious Christians, Moslems, and Bahais believe that Virtue is impossible without belief in "God" Bossuet wrote "A man who does not love God cannot love his neighbour" A young friend said to me "I don't trust people who do not believe in God" Kant declared that theism was a postulate of practical morality Voltaire also thought that a servant who did not believe in God would cut his master's throat The Hindus and the Buddhists do not attach much importance to theism, but may perhaps link Ethics indissolubly to

Ethics has gained nothing and lost much by this *mesalliance* with Doctrine, which has been forced upon it by the purblind priests and philosophers. Virtue has its source in Society and is fed by the Emotions and the Will, Doctrine of all varieties originates in the Intellect and attempts to interpret the Universe. Right Doctrine is precious, but practical Ethics is not derived from it by any process of reasoning. They may be compared to the two legs of a biped both belong to the same body and share in its life, but one leg is not produced by the other and does not branch off from it. Virtue is independent of both Theism and Atheism. It is its own -ism. Ethics is not a planet shining by the reflected light of Doctrine, it is like the sun, self-luminous and world-illuminating.

The second precept of the ordinary moralists is also unsatisfactory. They advise us to imitate one great person in every particular, Jesus Christ or Muhammad or Gautama Buddha or Confucius. Ignatius Loyola follows the career of Jesus step by step and inch by inch in his "Spiritual Exercises," as a faithful dog follows its master. This method is also adopted in the "Retreats" of the Christian sects. The Moslem have collected Muhammad's reputed sayings as "Hadis," which is accepted as authoritative. Such loyal concentration on one example of Virtue certainly helps the neophyte in his moral evolution. The mind and the soul can easily reproduce the ideal pattern inwardly in thoughts and feelings, and externally in deeds, if the attention is firmly fixed on one sole object of devotion, as the painter paints and the sculptor chisels from one woman-model. The doctrines of Incarnation, of Prophethood, and of perfect Buddhahood also tend to the exaltation of the Founder of the Church as a unique and faultless Personality, who attained the highest possible Perfection, the very stratosphere of ethical upward ascent. The Jains even believe that their prophet Mahavira was omniscient! Thomas a Kempis says "Let our chief talk be to meditate on the life of our Saviour Jesus Christ." Dr Mgr Albert Fage writes "What more glorious calling for man is there than to imitate God? We have before us the example of a man mortal like ourselves and yet God; the example is God made man, a model of absolute perfection."

This practice of imitating one Teacher and no other may

ammad proscribed At thirteen hundred years ago The Buddhist continues to worship the old gods, because Buddha declared that they existed. Divorce Reform is opposed, because Christ uttered some words long ago Polygamy is regarded as lawful, because Muhammad sanctioned it, it is not a sin to marry four wives, but is wicked and immoral to marry five' And so on. The doctrine of the infallibility of some one Teacher of the past has led to the lop-sided development of many earnest souls, as they could never dream of looking over the walls of the traditional enclosure, within which they were penned It is considered blasphemous to suggest that all the Prophets were only wise men, with some human weakness and defects. Their wisdom was lofty and sublime, but it was also limited and circumscribed by their environment, as an Alpine lake must reflect both the high heavens and the mountains that surround it No teacher has taught the absolute and immutable Wisdom that would last for ever there is no such Wisdom The Wisdom of to-day will be the folly of tomorrow. Both Virtue and Wisdom are without end or limit in time. There is a bottom to the Pacific Ocean and there may even be Einsteinian finitude in space but the Ideal of Personality partakes of mathematical infinity, which can be approached in an increasing degree, but can *never* be reached Such is its very nature and essence An Ideal that can be realized is a contradiction in terms When it is attained, it is the Ideal no more It has then been converted into the Actual, and the Ideal is still far away, beckoning us on and on It is blasphemy against the Holy Spirit of Humanity to assert that any man or woman has attained the Ideal Don't thus reduce the Ideal to a cold corpse, wrapped and embalmed in the shroud of biography and actuality The Ideal must not be thus turned into the Egyptian mummy of Ethics. The excesses and exaggerations of 'henolatry' must be condemned and discarded, otherwise Ethics will be always looking behind at the beacons and lighthouses of the past, and wreck its bark on the rocks and reefs that lie ahead of us

It is also clear that even the best and wisest Teacher can never set an example of all the virtues, as he cannot get the opportunity to exhibit all of them in his short life Jesus, Socrates, Mani, and the Bab teach us the courage that can face

Persian mystics follow a teacher ("pu"), and the Hindus are taught to obey a "guru" (instructor). The Catholics exact the vow of absolute obedience from all novices and monks. You should make the acquaintance of the different religious leaders, who preach and work in your town. Attach yourself to the one who is most virtuous in his daily life. He should be noted for simplicity, gentleness, temperance, patience, and active benevolence. A simple test will also suffice. Observe if there is one among them who does not belittle or slander the other rival teacher. If you find such a humble and generous soul, keep in close touch with him, and you will soon grow in all the virtues. Your attitude towards the self-selected teacher should be one of mingled deference and independence. Before beginning to exercise your judgment, you should for some time follow and obey your teacher in all matters, as an aeroplane runs along the ground for a short distance before rising into the air. This brief phase of unquestioning obedience must be passed through, as it responds to certain needs of the human soul. But don't be permanently slavish and uncritical, as the disciples are taught to be in certain sects. The Persian poet Hafiz inculcated such servility, when he wrote "Stain thou even thy prayer-carpet with wine if the old man commands thee." Be you willing to learn, but not to obey. Aristotle was Plato's reverent pupil, but not his unthinking gramophone. Such should be the relation between you and your elderly guide, who can enlighten and inspire you in the early stages of ethical self-culture, as the parent-birds feed their young. Temporary discipleship is the prelude to high moral achievement. There are few wholly self-made "autodidacts" in the ethical world. But beware of excessive deference, which may end in spiritual harakiri for the honour of the poor teacher. Remember Aristotle's great saying. "Plato and Truth are both dear to us, but it is a sacred duty to prefer Truth."

(3) The living guide is only the last link in the chain of the virtuous men and women who connect you with the great prophets of the past. He learned Virtue from his teacher, who surely sat at the feet of his Mentor, and so on through the generations. You will thus be introduced to the great men and women, whose names shine even like Sirius and Canopus in the dark firmament of History. The best way to absorb and assimilate their Virtue

Buddhism, from Buddha to Asoka (forty-eighth century A D)

The early Buddhist and Jaina movements will teach you the necessity of combating priestcraft and sacerdotalism, the futility of prayer and worship addressed to one or many deities, the importance of conquering hatred, sensuality and ignorance, and cultivating charity, universal compassion, sweet speech, religious toleration, social equality, and abstinence from intoxicating beverages and flesh diet. Meditation will also reveal its marvels and mysteries to you. You will feel the ethical influence of such mighty personalities as Gautama Buddha, Mahavira and Asoka. A European friend said to me after reading the "Gospel of Buddha" "I give more in charity now than I used to do."

Greek Philosophy, from Thales to Plotinus

This movement is in some respects the most glorious and fruitful in the history of Ethics. You will learn the value and necessity of rational thought and discussion, all-round personal development, civic freedom, sound ethical theory, economic reform, physical and æsthetic culture, scientific research, temperance, self-control, and optimism. Greek Philosophy presents a vast and fascinating gallery of different representatives of pre-eminent Virtue and Wisdom. Diogenes Laertius has written short biographical sketches of about eighty leaders belonging to more than ten schools of thought. This movement has also bequeathed to us such classical treatises as Aristotle's "Nicomachean Ethics," Plato's "Republic," Marcus Aurelius's "Thoughts," Lucretius's poem, Cicero's "de Officiis," and Boethius's "Consolation of Philosophy." No other movement has produced so many wonderful men and masterpieces. Greek Philosophy is the real precursor of modern Rationalism. Give your days and nights to it, until you are thoroughly familiar with it. You may devote special attention to the Peripatetic and Stoic schools, as they are more important than the others. Aristotelianism may be said to be the "Old Testament" of the gospel of modern Rationalism.

Early Christianity (until 5325 A D)

Early Christianity was partly a progressive movement, based on the ideals of cosmopolitanism, compassion, purity, simplicity, antimilitarism, and anti-imperialism. The political aims of the

Dolet and Giordano Bruno should be reverently pondered. The Protestant Anabaptists and the voluntary communists of America will interest and inspire you. Modern Philosophy and Science have given us such true sages as Spinoza, Spencer, Comte, Cavendish, and others. Modern civilization has not yet produced any great synthetic ethical systems for our guidance, like the Hellenic Schools of Philosophy. Comte is only modern philosopher who has attempted the difficult task. Other thinkers have only written books, they have not established new fellowships for the practical philosophy of Rationalism. The different elements of modern Ethics are thus found in various unrelated and unco-ordinated movements. You must get them all where they are to be found. The pioneers of the French Revolution and of Democracy and Socialism have written a new epic, which you should often read and enjoy with keen wonder and admiration. Such characters as Marat, Buonarroti, Mazzini, Fourier, Owen, Jones Considerant, Blanqui, Louise Michel, Karl Marx, Bakunin, Kropotkin, and others will cure you of your cowardice, selfishness, and worldliness. I may especially recommend the biographies of Karl Marx, Peter Kropotkin, and Louise Michel, who combined personal greatness with political wisdom in an unusual degree.

If you assimilate the spirit and temper of the leaders of these eight Movements you will be able to create the right ethical atmosphere for your own growth and happiness. It is good plan to buy portraits of the great men and women, and hang them on the walls of your room, with short maxims from their writings. Thus you will ever live in the delicious aroma of the highest Ethics.

(4) *Friendship* Virtue is a social product. You should join a society or fellowship of like-minded persons. But, within that society, you should have your little group of friends, and within that group, you should have your two or three dearest and closest friends. Friendship is useful for ordinary purposes like social intercourse, conversation, mutual aid in trouble, walks, dinners, etc. But the highest use of Friendship lies in mutual encouragement and inspiration for the development of Personality. A true friend advises and helps you to make the best of your life. He knows your merits and your weaknesses,

of public confession and criticism, which have been adopted by the Oneida Perfectionists, the Buchmanites, and the Buddhists are crude and theatrical devices, this Monitor system will work smoothly, silently, naturally, and effectively. Thus can Friendship be the handmaid of Ethics

(5) *Meditation* Daily Meditation is as essential for moral health as the daily cold wash is for physical efficiency. The Monotheists resort to "prayers," those "litanies of flattery and fear, ascending day by day like wasted smoke," as Edwin Arnold has fitly described them. We do not pray we meditate. Meditation should be practised every morning and evening (at bedtime). More time should be devoted to it in the morning than in the evening. In the morning, you should begin it on an empty stomach. The mind is more receptive of noble ideas and suggestions when there is no food in the stomach. After a meal, the energy of the body is taken up with the process of digestion. A stomach makes an empty head.

Meditate on the following themes

(a) The Fourfold Ideal of Self-Culture. physical, intellectual, æsthetic, and ethical. Think how you can realize it more and more.

(b) The Four Principles of political and economic organization. Democracy, Liberty, equality and Fraternity. Think how you can work for their triumph more and more.

(c) The eight great movements mentioned above, and the virtues of the great men and women associated with them.

(d) All who are afflicted with poverty, sickness, bereavement, unemployment, imprisonment, exile, and oppression at this moment. Send them your thoughts of love and sympathy, and wish earnestly for their relief and release from suffering.

(e) All who are rejoicing at this moment — the wives who have become mothers, the betrothed, the wedded couples, the youths starting on a career, the farmers reaping the harvest, the friends gathered at a feast. Send them your thoughts of love, and rejoice in their happiness.

I *Earnestness*

Earnestness consists in choosing Development instead of Pleasure as the principal aim of Life. These are the two lights that beckon to all young men and women, leading their footsteps in different directions. Pleasure allures them with a fair but false light that casts a glamour over all things, but at the end of that path are Ennui, Disease, Ignorance, Frivolity, and stunted Personality.

They who choose Pleasure spend too much time and energy on gossip, indoor games whist, bridge, novel-reading, inferior cinemas and tobacco, flirtations and sex-stimulation, eating and drinking, indolence and irregular habits dandyism and debauchery. They are disinclined to exert themselves strenuously in any way except for the necessary task of earning their livelihood. They hate serious exertion and application, physical or mental. They try to live for the moment, catching the froth and foam on the surface of Life because they are too lazy and indifferent to dive deep in search of the pearls and hidden treasure. They wish also to experience as many pleasant sensation and "thrills" as they can manage to get. They make everything easy and smooth for themselves, "taking trouble" and "working hard" are frightful bugbears for them. They wish to be either tickled and titillated in the senses and nerves all the time, or they prefer to do nothing. The latter class (according to the Ceylonese proverb) would rather sit than stand, rather stand than walk, and rather walk than run. A young man used to say during a walk, "Let us have only *soft* conversation." He meant that he preferred light gossip and chatter to useful conversation on science, politics, or religion. Another friend looked at my bookshelves and said, "You haven't got many novels." I replied, "No, but there are other books." He liked only novels, as he sought Pleasure and disliked mental exertion. Effort, assiduity, concentration—all these are anathema to the man or woman who is wedded to Pleasure. Effort darkens the sky for them and robs life of all joy and zest. Time is for them something to be "killed" as painlessly as possible. They believe they "enjoy themselves" immensely, while they are only making fools of themselves. They may be compared to the children, who play with poetry toys and coloured pebbles, but an adult with

Personality Growth —unceasing and uninterrupted Growth,—all-round harmonious Growth,—life-long, perpetual Growth,—Growth that ends only with death (and perhaps not even then?) —such steady natural normal Growth is the duty and destiny of every child that is born

Development has its roots in Earnestness, but its sweet fruit is Happiness. Pleasure may be mistaken for Happiness, as the poisonous toadstools are sometimes eaten instead of the nutritious and delicious mushrooms. Pleasure, which depends on the senses and the nervous system is suicidal and self-stultifying. It cloyes and ends in bored satiety. It only deadens or over-stimulates the nerves and the senses, and finally leads to lethargy or fatigue. It cannot satisfy you by simple repetition, as a stronger "thrill" is needed every time to produce the same pleasurable sensation as before. Thus Pleasure is like the usurer, who demands compound interest and enslaves the unwary debtor. If you pursue Pleasure in the hope of being happy, you really pour water into a sieve, and try to charge an earth-connected body with electricity. You will never have done with it. You may as well drink salt sea-water to quench your thirst. Pleasure follows the Law of Diminishing Returns that is known in Economics. More and more of it is required as time passes, and at last even the maximum stimulus fails to produce the minimum of nervous and sensuous response. Pleasure ends in disillusionment and cynicism. Solomon, who enjoyed regal luxury and is said to have possessed seven hundred wives, cried at last "Vanity of vanities! All in vanity." The victims of Pleasure find no peace and repose, but are constantly driven hither and thither by the chance gusts of passion and impulse, like the unfortunate species mentioned by Dante

"As in large troops
And multitudinous, when winter reigns,
The starlings on their wings are borne abroad,
So bears the tyrannous gust those evil souls
On this side and on that, above, below,
It drives them hope of rest to solace them
Is none"

Pleasure deadens the finer instincts and sensibilities, and

multi-millionaire of the inexhaustible and undiminishable riches of Personality. This wealth cannot be stolen by thieves or confiscated by the communists, it is safe in the midst of all possible crises and catastrophes, wars and revolutions, inflations and devaluations. It is in you and within you, as it is a part of your Self, your very Ego. For this simple reason, it cannot be taken away from you, as no one can ever rob you of yourself. It is always carried on your person, like the beauty of the belle, the knowledge of the scientists, the voice of the singer, the learning of the scholar, the virtue of the saint, the wisdom of the sage. It is not like the external impediments that have to be transported on a journey, and not even like the clothes that you wear. It is just You, your body and mind and soul, your genuine Personality, as completely stripped of all adventitious and accidental adjuncts as Odysseus was when he stood before Nausicaa, or St. Francis in the presence of Bishop Guido of Assisi. That is your real wealth, your own property which remains when all your money and possessions and garments are lost. This wealth is in your brain, not in your bank, it is in your heart not in your hoard. It is the reward of Earnestness and Development. Strive for it with all your might.

Constant unremitting Endeavour is the price paid for this Bliss. Think of the "Socratic vigour" in Ethics. Recall the figure of Socrates climbing the steep hill of Virtue in the painting in the cathedral of Siena. Listen to Schiller's trumpet-call

"Restless, onwards must thou strive,
Never halt nor languor know"

Earnestness is Man's first ethical attribute. It is exhibited in two chief virtues: Simplicity and Conscientiousness.

(1) *Simplicity* Simplicity is the source of all true greatness. You may have heard and read much about some famous leader, but when you meet him, you say at once, "What a simple man he is!" He is found to be a greater lover of simplicity than many less-known people. Simplicity is for the soul what athletics are for the body. It exhibits itself in many ways. The earnest man is simple in his food and drink. He dislikes expensive and stimulating dishes. He hates complicated concoctions that take

What you are counts for more than what you wear. As for beauty, sound health and good character are better cosmetics than all the powders and creams sold in Paris. Carrots will give you a fairer complexion than all the quacks of the beauty-parlours. A gentle disposition will make you as handsome as the best-groomed and best-perfumed beaux and belles that ever rode in Rotten Row. Therefore, love simplicity in dress. Eschew extravagance, artificiality and over-elaboration, which soon excite disgust and derision as A. V. Platen has truly said:

"The brightly arrayed it is true, can enchant

yet it wearies us

The simple gives ever refreshment to eyes of the soul."

The earnest man is simple in his Lodging. He likes simple and sufficient accommodation, which shelters him against the cold and the rain, and gives him the necessary comfort for his work. He does not wish to possess a vast mansion with many rooms which he cannot use for his personal need. He would not care to walk about from one vacant but well-furnished room to another, like a disconsolate ghost. He knows that he has no right to waste money on superfluous accommodation in hunting for social prestige and position. A normal man or woman should live in a small room or house that is proportionate to human Personality; only an enormous giant should inhabit an enormous apartment, villa, or palace. The palaces of the kings, bishops, noblemen, and millionaires are really magnificent prisons for Personality, but the inmates hug their chains and rejoice in their incarceration. The earnest man's house, however, corresponds to his own needs as the snail's tent fits its body. He does not encumber his abode with too much furniture; he prefers simple and cheap furniture. He dislikes expensive carpets, chairs, and tables; he does not spend much on them. I once visited a lady whose drawing-room was so full of chairs, vases, and tables that it was difficult to find my way to the sofa on which she sat. I said to myself, "Is this a room in a house, or a furniture-dealers' shop?" Don't make the mistake of buying too much furniture and paying too much for it. Cost and quantity do not make a well-furnished room. Simplicity and artistic arrangement must decorate a lodging in accordance with the demands of your own Personality.

The earnest man is simple in his manners. He does not give

and drink it derives its strength from an overfull stomach and over-stimulated nerves. Even when you decide to marry, you should be the master of Sex, not its victim, whether you are a man or woman. Pitiable indeed is he or she who cannot restrain and regulate Sex according to the dictates of Conscience. Such a Sex-ridden, sex-driven person is like a motorist, whose car is running downhill with a defective brake that does not work. He or she will never know peace or happiness. Uncontrolled Sex is like a violent fever which keeps the sufferer tossing in bed from one side to another. Say to yourself "I shall enjoy Sex when I will, not when I must." Inordinate self-indulgence is the cause of chronic and acute disease and premature death, as it saps the vitality of the system. I know a young man who survived a severe attack of bronchitis, and the physician said "Any other young man would have died. I think he is very continent and his blood is not alcoholized." The wise physician guessed right in this case. Sex must be deliberately regulated not only as regards frequency, but also as regards Direction. Roving fancy must not be allowed to run away with your heart and head. Sex is a gypsy vagabond and vagrant, if it is not trained to settle in a fixed abode and follow the routine of a civilized society. Sex must be caged and confined, otherwise it will wander hither and thither like a lion that has escaped from the menagerie. You must aim at its sublimation and its reduction in quantity, and also give it steadiness of Direction. Unsteadiness leads to divorces and secret intrigues, which poison and embitter social life.

Sex can be sublimated and steadied by the sweet emotion of Love. Love is something quite different from the violent Passion that agitates the minds and hearts of the men and women who "fall in love." Beware of "falling in love." Always step into true love. Never "fall" into the abyss of Passion. Passion is a disease; it paralyzes Reason and Conscience, and sometimes drives the infatuated, maddened men and women to commit dreadful crimes. Such "lovers" suffer from morbid over-excitement, and should be sent to a hospital. They may neglect their social duties, desert their families, squander their money, kill their rivals or sweet-hearts, or commit suicide. So dolorous is the complete diapason of the drama of Passion, which rebels against Conscience and cares for nothing but itself. From

Love is never sudden. You may see all the beauty of a face in a single glance or a minute's stare, but you cannot know a person's mind and heart and soul so quickly. Hence Passion, which is inflamed by a fair complexion or lovely eyes or a shapely nose or red hair, is often like a fire of straw; it is soon kindled, but it is also soon over. True Love rather resembles hard anthracite which takes fire very slowly but lasts a long time, when it has begun to burn. At a certain point in the friendly intercourse of a man and a woman, a deeper personal interest manifests itself and the nerves also feel the thrill of the sex-impulse. Then both ask, as Shelley asked

, Nothing in the world is single,
All things by a law divine
In one another's being mingle—
Why not I with thine?

Thus is true Love born and a couple is formed. To such happy and virtuous lovers one may say with Freiligrath

"O love as long as you can
O love as long as you may."

Such love grows deeper, finer, fairer, richer with the lapse of time. It does not change or vanish like the shallow love that Alfred de Musset mourned when he cried "In this place, one day, I loved and was loved." True love is rooted chiefly in the mind and the heart and not in sex. Sex is indissolubly linked with it in youth but it is not so after middle age, when it rather resembles the gold that Pheidias put on the statue of Athena Parthenos; it could be taken away without injuring the statue. Such Love is compatible with the highest Ethics; nay, it is an essential part of it. All other so-called "love" is false and fickle, futile and frivolous. Passion and Lust often borrow the name of "Love," but you can easily detect the imposture. True love lasts through life. As Madame de Sevigne said "The heart never gets wrinkles." Such Love as defined and delineated by the wise sages, is a priceless blessing. Search for it, find it, keep it, and cling to it all your life.

(2) The earnest man is simple and temperate; he is also conscientious. He has a keen sense of duty. He regards all his actions as so many bricks contributed to the temple of Humanity. All the bricks must be good and sound. He regards his trade

as each country mints its coinage, but, for the individual born on a particular day in a particular place, Conscience is absolute and morally coercive. He can no more trifle with the dictates of Conscience than he can tamper with the currency of the realm. If he did, he would be branded both by the law and in his own mind as a forger and counterfeiter. Conscience may not be fully enlightened at any particular time and place, but such as it is, it is and ought to be the supreme guide of conduct. There is nothing else to follow. A motorist drives at night by the light of his lamps, however feeble and defective they may be; he would be in total darkness without them. He who acts as Conscience bids him has done his Duty; no man can do more. This is the great law of the Supremacy of Conscience, which is the pivot of practical Ethics. Conscience may lead you astray from the absolutely and theoretically right path, but you must obey it. Like Luther at the Diet of Worms, you cannot "act otherwise." You can know no other Right and Wrong except what your Conscience reveals to you, as you cannot behold any other objects except those whose image falls on the retina of your eyes. What you see is your world, even if others see it otherwise. What your Conscience tells you to do, that is your Duty, and no other. Universalizing the German poet Peter Hebel's sentiment, one may say

"Thy life's path to the cross-roads leads
 What way to take? Canst not decide!
 Just ask thy Conscience, he's at hand,
 Knows every tongue. Make him thy guide."

Ruckert has well interpreted the message of Conscience in this verse —

"Six worlds there are that plead with me each day,
 I ought, I must, I can, I will, I dare, I may."

Lean not on other people's Consciences, as you do not eat with their teeth or hear with their ears. Even if the saints and sages, priests and politicians, parents and relatives, friends and comrades condemn what your Conscience accepts, you must be true to your Conscience, and not to their Consciences. Those other Consciences are not in your Personality; they are external and foreign to you. But your own Mentor is within you, and it will always be with you, like the heart that beats in

happy, whatever I may do or suffer Herald and harbinger of pure and perfect Happiness and the highest supreme Good art Thou !

"Lead, kindly Light, amid the encircling gloom !
Lead thou me on !"

The agitation for the abolition of Conscience may be described as an interesting episode in the history of modern thought. Some thinkers have tried to discover a short cut to Virtue. They have therefore pleaded for the abolition of Conscience and Duty. Some of them have even tried to discover four or five substitutes for Duty—a sorry motley group of mutually contradictory impulses. Charles Fourier sets Man's "natural" appetites and emotions on the pedestal, which Ethics must guard and reserve exclusively for Conscience. Fourier conceived the original idea of attaining the goal of moral perfection by the free play and harmonious interaction of our "natural" desires and passions. He believed that gluttony, envy, avarice, pride, lust, and other "vices" need not be curbed and combated, but only directed and impelled in a new direction. Under this system, moral growth is always associated with pleasure. The path of least resistance is followed. The pressure on the Will is reduced to a minimum. Spontaneity makes Virtue as easy and entertaining as a game of cards or a summer picnic.

I admit that Fourier's revolt against the time-honoured methods of suppression and exhortation was a step in advance. Rationalism must declare that Virtue is not morose and ugly, and fan and radiant like the full moon. We must work with Nature and not against her. In moral education, we must link the new precept to the old habit. We must make moral progress easy for the child and the adult of average sensibility and will-power. Let us try to convert all the appetites and passions into the allies of Virtue. It is absurd to declare war on human nature in order to secure the triumph of morality. Such morality would be a poor caricature of full-blooded exuberant Virtue, which is the ideal of Rationalism. We should act on the principle that regulation and expression are more fruitful than suppression and prohibition. Fourier has found a clue, which should be followed up.

immeasurably longer time than reflection and social sympathy. The stomach and the generative organs had been functioning furiously for myriads of years before the Brain entered on its snail-march of growth. It is absurd to contend that Egotism, which seeks pleasure and attaches itself to the appetites and self-regarding feelings is more "natural" than Altruism, which exalts Duty and turns for guidance to Conscience. Nature has given birth to both forces. The only difference is that Egotism has ruled in the past, while Altruism is just emerging. Egotism must wane, while Altruism shall wax in might with each step forward in the course of Evolution. Max Stirner and Nietzsche have also demanded the abolition of Conscience. Stirner opines that the idea of Duty negates individual liberty. He argues that Ethics enslaves human personality. Nietzsche abolishes Conscience by a different argument. He insists that the conception of Duty lands us in a noumenal world of absolute value. He compares the moralist to the theologian and the metaphysician. He reads the secret of Evolution and finds that Nature aims at the growth and expansion of Life in all its forms, but does not bind herself by any laws of Virtue. But Nietzsche forgets that Nature includes human nature, and human nature finds its fulfilment in Virtue and Wisdom. We regard Socrates, Buddha, Rousseau, and Marx as representatives of Nature, and not the lions and whales and eagles. Let us examine the apex of Evolution. These fantastic theories do not and cannot persuade us to disbelieve our own psychology. We *know* that the idea of Duty is a fact—a fact as self-evident and universal as sunrise and sunset. At each moment of our lives we reflect and judge. We approve and disapprove of our own actions. The curious phenomenon of self-judgment shows that Conscience is no chimera, but a very palpable *fact* of life. Why do these "brilliant" thinkers wage war against *facts*? It is the worst species of suicidal folly. Deep within ourselves, safely ensconced in the innermost recesses of our labyrinthine human nature, secure against the destructive sallies of passion and the mocking jeers of unenlightened intellect, sits the supreme arbiter of Life, the Ego of the Universe, the mighty and irrepressible Power that says "Yea" and "Nay" to the pleadings and promptings of appetite and feeling. Stirner and Nietzsche and other peddlers of puny conceits and ephemeral paradoxes can

II SOCIABILITY

Sociability expresses itself in several virtues

(I) *Helpfulness*

The social bond makes you responsible for all, as all are responsible for you. Try to help all whom you know. It has been said, "Love one another," but the precept is better in its concrete form "Help one another." Grudge not your money or your time when others need it. Lend your money, your umbrella, your books, your bicycle, your motor-car, and your other possessions, to your friends and comrades without a moment's hesitation. Rejoice in all opportunities for such service. If you know that someone is in need, go and offer help before he asks for it.

Start with Personal Service. This duty will be discussed in the next section. But if you are an educated person, perhaps holding a University degree, you should share your knowledge with those who are ignorant. You have received your education at the expense of the People who pay for the colleges that you have attended. It is your duty to diffuse and disseminate the knowledge of Science, History, Literature, Economics, Politics, and other subjects among the farmers and workingmen, whose labour has conferred all that learning upon you. Knowledge has this peculiar quality, that it is not decreased when it is given to others. It also remains fresh and bright in your mind, if you teach others. Ignorance is the curse of mankind to-day. No progressive movements can arise or flourish among ignorant people, as no higher animals are found in the dark depths of the ocean. Superstition and priestcraft can thrive only in an atmosphere of Ignorance, as disease-germs multiply in underground cellars where sunlight does not penetrate. Demagogy and tyranny can succeed only among citizens who know nothing of economics, politics, and history. Democracy without education is the rule of knaves over fools. Defective education is one cause of destructive wars. Frivolity in social life and debasing amusements can be counteracted only by better education, which alone can teach the people how to spend their leisure like cultured citizens. Thus the future of Religion, Politics, Art, and Ethics depends entirely on the

waves, like ever-living amœba, every Act and Fact must propagate itself in the Universe it can never end in itself. Therefore, don't emit angry words and expletives, which escape from you and can never be overtaken, even if you run after them like Xutmi. Think of Cleanthes the Stoic sage, of whom Diogenes Laertius writes "He had industry, but no natural aptitude for physics and he was extraordinarily slow. He used to put up with gibes from his fellow-pupils and did not mind being called the ass, telling them that he alone was strong enough to carry the load of their teacher Zeno. He was present in the theatre when the poet Sosithous uttered the verse 'Driven by Cleanthes' folly like dumb herds, but he remained unmoved in the same attitude. The audience were so astonished that they applauded him and drove Sosithous off the stage. When the poet afterwards apologized for the insult, he accepted the apology." It is also related of Aristotle that "on hearing that someone abused him in his absence, he rejoined 'He may even scourge me, so it be in my absence.'" The German poet Zedlitz has recounted this Moslem story. Emir Hassan, uncle of Prophet Muhammad, sat for dinner. The slave who carried the dishes dropped them on the floor, which was covered with costly carpets. The slave bowed low and said at once "Our Prophet has taught that he who masters his anger is a wise man." The Emir replied, "I am not angry, go away." The slave continued "Our Prophet has taught that he who forgives the offender is still wiser." The Emir said, "I forgive thee go away." The slave then added "Our Prophet has also taught that he who returns good for evil is the wisest of all." The Emir smiled and said "I give thee thy freedom and also this sum of money with it. Now go away and be happy."

Anger disrupts and embitters ordinary social life, but it also works havoc in progressive movements. It has ruined many committees and sub-committees. Every association or party consists of all sorts of men and women, and the elected officers are expected to work smoothly and harmoniously. But impatience and anger must always make co-operation impossible. On all committee there are some fools, some dullards, some chatterboxes, some autocrats, and some otherwise-faulty persons. Such teams can succeed only when the members have been

beneficent force Don't be sad and downcast because it is not yours personally. It is yours through the fundamental unity of Humanity Nature does not concentrate all gifts in one individual but she bestows a few of them on each, and thus all of them on all together You cannot be handsome *and* famous *and* everything else Cease to think too much of "I" and "Me," and learn to feel like "We" and "Us " Then Envy will disappear, and sympathetic Appreciativeness will grow and develop If someone is famous and you are not, just say to yourself "That is also my fame, only it goes with his name " Whatever Good any brother-man possesses, that is already yours too by the law of human solidarity You may also reflect that every man is superior to others in some respects and also inferior to them in other ways Thus everyone is compensated Envy, which is born of Egotism and Inequality, is an entirely negative and unprofitable feeling, for you cannot acquire beauty, intelligence, or fame by simply envying others You are like the dog barking at an elephant or a motorcar As Balzac puts it "Envy is a vice that yields no return " You gain nothing from envy , and you lose peace of mind and happiness by your own meanness and selfishness. Envy is its own scourge You may try to decry and belittle others, or point out their shortcomings, or take delight in slander and scandal Envy engenders such baseness and uncharitableness But the envious man is like the fool who should look up and spit at the moon, it is his own face that is soiled He does not understand that he cannot injure another eminent person by malicious calumny or unjust criticism. He is despised by those to whom he speaks In fact, he produces a reaction of sympathy in favour of the person whom he maligns When he throws mud at others, it is deflected and falls on himself but he does not see it, as it falls on his back Envy turns even great men into pygmies Diogenes the Cynic was really moved by envy when he pretended to show moral indignation against Plato, as the historian relates. "On one occasion, Plato had invited some friends to a banquet, and Diogenes trampled on his carpets, and said, " Thus I trample on the pride of Plato " Plato said, 'Yes, Diogenes, with pride of another sort ' " Saint Kabir has truly said, " It is easy to sacrifice money and even the love of woman, but it is very difficult to abandon envy and jealousy " This difficult feat was actually performed by Goethe and

in Asia than in Europe and America. It is kinder to hurt a person's feelings for a moment than to deceive and mislead him for a long time. Be polite within the limits of veracity.

Slander is a bitter poison exuded by some malevolent tongues. Even if a person has done something wrong, you should not speak evil of him unless it is absolutely necessary as a social duty. Mere gossip about other people's faults and peccadillos is a most reprehensible anti-social habit. When you hear such slander, true or false, begin to talk of that absent person's virtues as a counterblast to the calumny. If the slander is false, it is a despicable and dangerous device of envy and jealousy. It must be crushed, and the malefactor must be exposed and warned. Such slanderers have been compared to venomous vipers in society. In social conversation, let us try to praise others as much as possible. The good rule is this: "if your neighbour has a fault, tell him about it directly or indirectly, if he has a virtue, tell others about it."

Rudeness is a vice for which there is no valid excuse. Do not speak to your superiors in age or ability in a tone of easy familiarity. Cultivate due reverence in speech. Some vain persons claim equality with older or able or more famous men by speaking of them or to them in a hail-fellow-well-met style. I know a young student who spoke to me of his professor as "Arthur"; this rudeness was due to his vanity. Another young man has the habit of addressing older and able person without the customary title of "Mr.," as if he was an equal and intimate friend. He should wait until the others discontinue the formal style of speech in talking to him. Such one-sided, premature informality is really rudeness in a thin disguise. Give everyone his or her due in speech, and be rather modest than presumptuous. No person will ever be offended by proper respect and deference on your part, while curt and rude speech will repel many kind and well-disposed friends. Never be rude in speaking to the poor and to those who are inferior to you in any respect. Be punctiliously polite in conversation with such persons. Rudeness on your part will be regarded as a reminder of their inferiority, and they will resent it as long as they live. Your superiors may forgive your rudeness in speech, but your inferiors will neither forget nor forgive. Harsh speech is

(5) *Modesty*

The medieval moralists condemn Pride, but they have forgotten to include Vanity in the list of the seven sins. As our rationalistic Ethics must be chiefly positive and not merely negative, you should learn to cultivate the virtue of Modesty, which is indispensable for personal happiness and an efficient social life. Don't over-estimate yourself in any way; don't think that you are more beautiful, intelligent, learned, or sagacious than you really are. See your own Personality just with your two eyes and not through a magnifying field-glass. Vanity is the shadow of a small soul. If you "know yourself" well, you will never expose yourself to ridicule by puerile vanity. Why should you try to acquire greater credit or fame than you deserve? Vanity is deep-rooted in selfishness and insincerity. Claim what is your due, but not more. Learn also to despise the opinion of unenlightened fools. A vain man or woman is the slave of others, and this slavery is entirely voluntary on his or her part. Most vain people are stupid and shallow. As Sophocles says: "If any man thinks that he alone is wise—that in speech or in mind he hath no peer,—such a soul, when laid open, is ever found empty." Pride is closely related to vanity, though these two vices are displayed in different ways. Pride has its origin in a false estimate of one's own Personality. It is born of egotism and ignorance. How useful it would be, if you could visit a scientific assayer of Personality at regular intervals, and obtain an exact description and evaluation of your physical, intellectual, æsthetic, and ethical attributes and attainments. Then you can know how-much-carat gold you really are, but a proud man believes that he is 24-carat gold indeed! Pride is psychological cecity of a certain type. It breeds rudeness and coldness in manners and curtness and lack of courtesy in speech, it is a most anti-social force indeed. It produces a ridiculous superiority complex, which is not justified by the facts. Even if you are superior to others in some respect, you should ever be on your guard against the sin of pride, which subtly insinuates itself into the soul, and you don't know it! That is the most dangerous aspect of Pride: it is often unconscious of itself. A proud man as a rule thinks that he is free from Pride, as a lunatic can never understand that he is mad. He is placed in a very difficult situation. He

compromise at all. But compromise in the first principle of co-operation. If there were only one person living on the earth or only one member on a committee, compromise would not be necessary. But many persons cannot live or work together without the habit of mutual regard and accommodation. Pride renders many able and earnest men utterly unfit for teamwork in any movement. Their talent and energy cannot be fully utilized for social progress on account of this one defect of character. Therefore, be modest, tactful and sociable, so that you may co-operate with your comrades in all forward movements.

(6) *Love of Justice*

Human society is only a herd of beasts, if it is not founded on Justice. In the jungle, the strong prey upon the weak, and the panther devours the antelope. But Justice is the glory of Man and his civilization. Justice gives every one his due. She is the parent of peace and harmony. She weans mankind from strife and rapine. She spurs all to work and worth, as she promises the proper reward to all. She is the guardian of organized society, its surest defence and rampart against disorder and violence. Love of Justice is a cardinal virtue that you must cultivate to the highest possible degree. You should try to give everyone what is due to them. Alas! Injustice is so rampant around us that all lovers of Justice have to fight an uphill fight every day. Our civilization is based on injustice. Our institutions are reared on the unsafe and slippery foundations of injustice. We are like the sailors who landed and cooked their food on what they supposed was *terra firma*, but they were really on the back of a whale, which soon began to move and swim. All our States and Churches are vast edifices built up on injustice, they are cemented with injustice, they are painted and decorated with injustice, they are lighted and heated with injustice, they are wired and ventilated with injustice, they are massive memorials and monuments of that inherited unashamed unchallenged universal injustice which rules and reigns over the whole earth to-day. Hence love of Justice will make you a stronger and an alien in this rotten society, but you must not be afraid of that.

men, cinema stars, boxers, and others who receive more than their just share of wealth, they are the avaricious exploiters (3) The third class is composed of the poor underfed working men, farm-labourers, clerks and others who are given less than their due reward out of the wealth produced by the community These are the exploited majority

Now if a person who belongs to the first (lower middle) class wishes to amass money and join the exploiting class, he is guilty of avarice The second class is already steeped in greed It is conceived and engendered in greed, nurtured in greed. It sees, hears, smells, tastes, and touches money everywhere Money is the air it breathes, Money is its food and drink It works for money, it cheats for Money, it robs for Money, it lies for Money, it kills for Money The third class of the exploited poor is not to be blamed for greed, if they claim what is their due They should strive to increase their wages up to the standard of the properly remunerated middle-class, at present, they are the victims of injustice But if a working-man dreams of becoming a millionaire, or buys lottery tickets, or gambles, or tries to "rise" into the capitalist class, then he is as avaricious as any exploiter Avarice can corrode the souls of both rich and poor, it is heinous sin in either case Love of justice will teach the lower middle-class to be content with their economic position It will lead a few members—very few indeed—of the exploiting class to disgorge their ill-gotten gains and employ their wealth for charity and in the service of Socialism The exploited class, actuated by the love of justice, will organise itself in order to augment its earnings, but it will repudiate and condemn such avaricious individuals as exhibit the capitalistic trait of inordinate acquisitiveness Avarice will impel such working-men to gamble, or to become accomplices of Capitalism, or to exploit Labour organization, or to practise theft, housebreaking, forgery, bag-snatching, kidnapping, and other easy devices for getting a lot of money If they cannot realize their ambition of owning much property, they will be miserable and unhappy every day and every night

Progressive Movements

Avarice works havoc with all progressive movements Freedom from this vice is the essential condition for the birth and

and women, who are known as "leaders" Such "leaders" are archbishops, bishops, priests, socialist Members of Parliament, trade union officials, Labour party officials, socialist editors, authors, and orators, and other chiefs of the organized political, economic, and religious movements of the People

- If these leaders yield to Avarice, the movements are lost for ever They then cease to be teachers, and become traitors They begin to extort money from the poor members of their organizations in return for their "services" Thus many bishops and priests live in comfort and luxury on the money contributed by the working-men in the form of taxes, tithes, free-will offerings, etc They tell lies and devise subtle schemes for plundering the people they say prayers for the dead, or pardon sins, or invoke some god, or perform ceremonies for your health and success, or give you charms and amulets, or bless your fields and motor-cars, or pray for rain and victory, or play some other mumbo-jumbo tricks in order to batten on the labour of the poor Such are, and such have always been, the priests of all religions They prosper on fraud and superstition, they are hypocritical and sanctimonious thieves, who bless your soul while they pick your pocket Dante cursed this class in his wrath, when he cried "Ye have made for yourself a god of gold and silver" They rob the ignorant people but they do worse They also help the propertied classes to rob the poor They teach the people that the predatory kings, landlords, and capitalists have been appointed "stewards" and "leaders" by "God", that humility and submission are great virtues, that the poor will be rewarded in heaven and should not attack the rich here on earth With such smooth and honeyed words do the priests of all Churches bewitch the minds of the working-class! They have always been the allies and accomplices of every exploiting class in every country They have hastened to share the loot with the plunderers, instead of counselling and organizing resistance to injustice and oppression Greedy, lazy cowardly, vain, gluttonous, and hypocritical manikins are they, these Reverends, Holinesses, Graces, Ulemas, cures, mevlevis, imams, mahants, marabouts, and lamas, slimy reptiles of the same species, differing only in colour and habitat Avarice is their bond of union, avarice has turned the shepherds' dogs into wolves In the Labour movement, too, the same sinister figure of the canting

policy! How they intrigue to form "national" coalitions with the capitalist politicians in order to remain in office as long as they possibly can! Such ruin and devastation can Avarice bring about in a progressive movement! Therefore, if you wish to reform religion and politics first free your soul from Avarice. Wash it entirely clean from greed, so that it is pure and spotless.

Theft

Love of justice will prevent you from stealing what belongs to others. Theft is a sin that makes social life impossible. An honest working-man must not rob his poor comrades of their money, their clothes, their cigarettes, or anything that is theirs. Even in a socialist community, theft will be regarded as a serious offence. Anyone who takes anything from the public stores in contravention of the accepted rules will be "a thief." Avarice will have to be conquered even in such a society. In Cabet's Icarian community, it was found that some members took various articles from the workshops and magazines in order to give them to their children. Others concealed bottles of wine in their rooms. So difficult it is to root out Avarice from the soul Man!

Gambling

Love of Justice will teach you that gambling is an anti-social practice. It has its origin in avarice and love of excitement. Under the present system, it is the only chance that many poor people have to acquire a large amount of money. The odds may be one to a million, but still there is that chance of one in a million. As a poor girl said "It's worth the half-crown," when she bought a ticket in a lottery. Gambling cannot be entirely eradicated in a capitalist society. But you can personally decide to abstain from gambling. Discourage all games played for money, lotteries, betting, raffles, "draws," sweeps-takes, etc. In England and China, gambling has become a serious menace. Prof H. A. Giles writes "Gambling is indeed a very marked feature of Chinese life. A child buying a cake will often go double or quits with the stall-keeper to see if he is to have two cakes or nothing, the question being settled by a throw of dice in a bowl. More homes are broken up and more misery caused by this truly national vice than can be attributed to any other cause." Gambling must create a mental

The Apostle's Call

If you have completely conquered Avarice and Hedonism, you may think of devoting your time and energy entirely to some progressive Movement, and accepting only food, clothing, and shelter as your remuneration. You will not get wages or a salary, and you will have to live a very simple life of active service. You may work as a speaker, writer, and organizer. You will not think of earning money or enjoying the so-called comforts and luxuries that other men and women love so much. You will aim only at Self-Culture and Social Service. If you feel such a call within you, you should defer love and marriage as long as possible. You may wisely choose celibacy, like Spinoza, Mazzini, Louise Michel, and Spencer, or you may marry late, like George Fox and Elsa Brandstöm. You would prefer a childless marriage, or a family of only one child, so that you may be free from mental distraction, and the Movement may not have to spend too much on your personal maintenance. If you marry, choose a like-minded apostle of Rationalism, not a commonplace avaricious man or woman. Thus you can continue and carry on the tradition of the great philosophers and saints of all the ancient Orders and Churches in modern Rationalism, which fulfills them all.

Murder

Love of justice will lead you to recognize every person's right to life. This is, indeed, the first and most fundamental right of every man, woman, and child. The precept, "Thou shalt not kill" is common to all religions and ethical systems. But it is sad to reflect that Murder still counts its victims by hundreds, if not thousands, each year. In war, the number may rise to millions. Duels are still fought in some countries. Infanticide is openly or secretly practised by a few communities. Rivalry and jealousy in love incite to murder, and especially in countries where alcoholic beverages are commonly used the imagination is over-sexualized by art and literature. Avarice arms the hand of the poor or greedy murderer, who is himself the victim of Capitalism. Striking working-men and unarmed agitators are sometimes murdered by the police and the militia. Prisoners who attempt to escape are shot down under certain circumstances. Among very backward tribes, murder

love, though they do not understand them. The cow, the ass, the shepherd's dog, the horse, the camel, the bullock, the elephant, the milkman's dog, the pony, the yak, and other domesticated animals are humble and helpless members of the fellowship of Labour. They must not be robbed of their rights especially as they cannot strike back, or agitate for the redress of their grievances. But do not make useless "pets" of dogs, cats, parrots, and other animals. Don't waste precious human affection and care on such idle parasites. There are many lovely children whom you can pet and fondle. The enormous army of pet dogs of all varieties is only a ridiculous appendage to feminine frivolity in capitalist society. What useful purpose do they serve? Their biscuits, kennels, and hospitals represent so much sheer waste of money and time. A prince has even built a palace for his dogs! This foolish cynophilism must cease. No animals should be kept as "pets" children should be our "pets." The animals are to be welcomed only as fellow-workers.

Avoid and eschew unnecessary cruelty to animals in all its various forms. Don't take part in blood-sports like stag-hunting and fox-hunting, or in horse-races, greyhound-races, bull-fights, cock-fights and bulbul-fights. Such diversions are tainted with both cruelty and frivolity. Don't cut off a steak from a living cow or ox, as some Abyssinians do. Don't buy furs that have been obtained by cruel and atrocious methods. Don't cook shell-fish or any other animals alive. Don't eat them raw and alive. Disapprove of the circus-performances of some animals (like cats), which cannot be trained without cruel tortures. Don't kill birds or worms just for "fun" there is no fun in being cruel. Don't whip any working animal (horse, donkey, or another) at any time, a whip is always the badge of inhumanity. Don't starve them in old age, feed them well or kill them painlessly. In the hot weather, stop frequently at the water-troughs by the road-side. On festival days give them also a feast of carrots, apples, and other dainties, as you enjoy your Christmas or Dewali dinner. Always be kind, considerate and humane.

As regards the vexed and vexing question of vegetarianism, you should not run to extremes. Vegetarianism or lacto-vegetarianism is a laudable practice, if you can maintain your health

prices of cheese eggs, nuts, and meat may vary in different countries. The vegetarians must rely chiefly on the arguments from Hygiene and Ethics, which are indeed very strong and convincing, but not absolutely or universally valid.

You can be a strict vegetarian, or a lacto-vegetarian, you can eat only fish and fowl, or you can be an omnivorous flesh-eater. Of these four food-habits the last-named may be regarded as the worst. The second and the third are easy and practicable for most people.

Here I must add a word of warning. Temperance and simplicity in diet are the great virtues, not mere vegetarianism as such. Don't over-exaggerate the ethical significance of vegetarianism which is indeed infinitesimal. A flesh-eater, who is simple and moderate in diet, is a better man than a gluttonous vegetarian, who eats too much or spends too much on food and drink. The vegetarianism of wealthy aristocrats, who live in palatial hotels has no ethical value whatsoever. Their selfish parasitism is such a terrible sin that the small merit of their vegetarianism is completely lost. They try to be just and compassionate to the animals, but are unjust and cruel to men and women. They may practise vegetarianism for the sake of better health, but they cannot pride themselves on their higher Ethics. Speaking arithmetically, 98 per cent of Ethics is concerned with our relations to other men and women, and only 2 per cent may be allotted to man's dealings with the animals. These figures are like the marks in the Animal Section of Ethics (two only), but do not secure the minimum in the Human Section, you will fail in the examination. Some vegetarians in India are heartless usurers and bloodsuckers. But if you first cultivate the social virtues of justice and fraternity, then your vegetarianism and your kindness to animals have some ethical value as ornaments of Personality. The avaricious, vindictive, wealthy, insensible, or haughty vegetarians and animal-lovers are only like sounding brass and tinkling cymbals. They are the modern Pharisees who boast much of a very minor virtue, while they lack the chief social virtues that are the mainstay of Humanity.

Whatever food-regime you may choose, do not attach too much importance to the question. Cultivate the higher Ethics.

Personal Service will always be partial and localized in its effects, as there is a great deal of suffering that can be mitigated or abolished only after the establishment of better economic and political institutions. Far be it from me to suggest that Personal Service can cure all ills or even assuage all sorrow around us. It has its own limited sphere and Economics and Politics have their mightier orbits. It feels and works for to-day even for this hour and this minute while Economics and Politics think and build for to-morrow, even for the next year, the next century, the next millennium. But Personal Service is quick and practicable here and now for every one of us while Economics and Politics tarry long, and make the heart sick with waiting, waiting, waiting—how long? Oh, how long? When you pass a poor cripple at the street-corner you help him to get his bread for the day by giving him a small coin, but many years will elapse, and this cripple will not be there when your progressive political party will establish vast hospitals and asylums for the relief of all such sufferers. There is a time-lag in politics, which can and should be counteracted to a certain extent by immediate personal aid. Science and Politics will one day banish blindness and deafness from the earth but, in the meantime you must help the blind and the deaf of your time to live and work as best they can. You and I and the blind and the deaf of our time will all be dead and gone when at long last, the perfect world, entirely free from the blemishes of blindness and deafness, will emerge from the slow-distilling, slow-filtering laboratories of Science. Time love works and serves for this miserable To-day and also for the distant golden To-morrow of our dreams.

The triumphs of Economics and Politics are often temporary and precarious, while Personal Service wins what it wills every time. Many admirable institutions and constitutions have been utterly destroyed by brute force in the past. A civilized State may enact varied and complicated laws for the alleviation of suffering but there comes suddenly the earthquake of a Hun raid, a Teutonic tumult, or a Mongol locust-flight, and where are then all the wise laws of Rome and Baghdad? They are gone all gone, like a whiff of smoke in the desert air. And what then? For several centuries political wisdom will be dormant and inert, force and fraud will rule the State. Who will

and botany, and serve mankind in this way. I shall soon discover a new bacillus or a new star." No, even if you discover a thousand new nebulae, your life is incomplete and undessed, if you refuse to give a little time to the Personal Service of those who suffer. You may gaze at stars through your telescope and entrap bacilli with your microscope, but you need no telescopes and microscopes to see these misery-maddened creatures round you, in your own town, in your own street. Your first small duty is to them, not to the stars and the brilli. Pay your mite of Service to your unfortunate neighbours, and then begin your great and fruitful work in science, politics, and literature. Thus, and thus only, can you prove that your human feelings are not atrophied. Then you will serve mankind, fully-developed men and women, and not merely as soul-less machines for the manufacture of pictures, poems, inventions, theorems, speeches, books, laws or constitutions. Kant has wisely taught us that moral progress depends on deep-felt sympathy and love.

"None can usurp this height
But those to whom the miseries of the world
Are misery, and will not let them rest."

Personal Service must be rendered to the defectives, the rich, and the poor.

1 THE DEFECTIVES. Each one of us must render Personal Service to the blind, the deaf, the deaf-mutes, the cripples and others who are handicapped in life on account of physical disability and infirmities. They are truly the victims of Fate. You who are blessed with all the normal organs and limbs, can not imagine what a sad and drab life the defectives are condemned to live. Think first of the blind. I rejoice to see the glory of sunrise and sunset, the beauty of the starlit sky and the flower-dotted meadow, the splendour of painting, sculpture, and architecture, the sweetness of children and maidens that fill me with wonder and delight. I am thrilled at the sight of the snow-clad, sun-lit peaks of the Alps, and treasure the Sistine Madonna and the Taj Mahal in the innermost shrine of my soul as a joy for ever. I am happy to feast my eyes on the love-transfigured faces of my friends and their little children. I have enjoyed the loveliness of the almond-blossoms,

Much to be pitied is the lonely creature who has no one to tend him or her in the moment of such affliction ! For this reason, I must utter my most vehement protest against the cruel modern custom of leaving the sick entirely in the hands of hired nurses and mercenaries, for whom the patient is a mere number in a ward, and not a father, mother, brother, sister, son, daughter, uncle, aunt, cousin, friend, or comrade. It may be necessary to transport the sick to a hospital and employ trained nurses for the technical services that are required. But some relative or friend should also be constantly in attendance, as would be the case if the patient were treated at home. The scientific efficiency of the hospital must be combined with the loving-kindness of the home. I remember that a friend was allowed to spend the night with a class-comrade, who lay ill in a public hospital for several weeks. We took turns at this service. Our mere presence was at least as important as the doctor's prescription and the nurse's visits. The humanitarian feeling of the religiously trained nurses is also no substitute for home-love. You cannot be solaced by a white-robed Sister of Mercy, she may be an angel, but she is not your mother, wife, or sister. She cannot feel keen personal affection for you. You are only an object for her universal benevolence and charity, and her cold compassion cannot surround you with the atmosphere of love. In sickness, deep personal love must be given in full measure by all who are near and dear to the sufferer.

If sickness afflicts your home or your circle of friends, home-treatment should be tried as far as possible. Then you, who are well, should forget your own comfort and repose in the service of the sick relative. You may have to get up in the middle of the night, or go without sleep, or sacrifice your amusements and appointments, or even miss your regular meals. But if you love, you will not find the burden too hard to bear. If you are only a friend and do not serve in the sick-room, don't forget to call and enquire how the patient is getting on and if there is anything you can do. Don't forget to send some flowers, with a kind message of sympathy and goodwill. Don't forget to telephone frequently, if you are unable to call. But you should never be so "busy" that you can't visit a sick friend. Love and Duty find time for everything. During convalescence, you should offer your time for

where will you hide yourself from Death? Where can you flee from him?

You must train yourself to look Death in the face bravely and resolutely, when love and duty may bid you take the risk. If you survive, you live with honour; if you die, you die with honour. It is best so.

3 THE POOR Under the existing social system, there are many men, women, and children who lack even the necessities of life. They are found in all countries. They suffer from hunger and cold. They are clad in rags and cast-off garments, they lodge in squalid hovels and dark cellars. They must live on a small pittance, which does not suffice for the barest physical needs. They are always underfed, and their dwellings are dismal and dirty. In cold countries, they cannot buy enough fuel or warm clothing to be comfortable during the winter; they die off like flies through malnutrition and exposure to the inclement weather. In hot climates, their lot is somewhat better, as they can enjoy the sunshine and bathe in the streams. But poverty is a terrible calamity everywhere. Theognis cried "The worst of miseries, worse than old age or wearisome disease, is Poverty." Such destitution robs life of all joy and zest, and condemns its victims to a very low level of vitality and activity. Such poor people cannot be said to live; they merely breathe and moan. Life without food, shelter, and clothing is only a long-drawn-out agony. Many animals, wild and domesticated, are much better off than this miserable class of human beings. Such poor woe-begone creatures shock and shame us at the street-corners in every country. A starving wretch, clad in rags, who begs money or food, is a very saddening sight that haunts the mind for days.

There are many causes and circumstances that explain the presence of this class in our midst. Some are born in penury and are given only scanty wages throughout their lives. They belong to the ranks of unskilled labour. Others are blind, deaf, or crippled defectives, who have not been trained to work. Others are degenerate drunkards and incorrigible idlers, who have not been properly controlled and directed. Others have been unlucky gamblers who have lost their all. Others are widows and orphans for whom no one cares. Others are perhaps

share They are robbed of what is then due Some rich people are grabbing too much, and these patient outcasts are given too little Therefore, if you belong to the upper middle class or to the wealthier group of capitalists and landlords, you are called upon in the name of Justice to make due restitution to those whom you have defrauded and swindled You possess more than enough you command the necessities, comforts, and luxuries of civilized life while others cannot obtain even the necessities A part of what you call your money really belongs to them you have stolen it from them by force or fraud It is therefore your duty to restore that money to its rightful owners by giving alms, gifts, and presents to the poor people in your neighbourhood The spontaneous feeling of pity moves you to give something then increase your gift by a very substantial amount, when you understand that Justice demands the immediate reimbursement of other people's money Make haste to give away your superfluous wealth, or live in shame and sin as thieves and robbers Make your choice. Remember Spenser's wise precept: "Good is no Good but if it be spent."

Thus Mercy persuades you and Justice exhorts you to give much in charity to the poor Charity is the very first step in moral development the Alpha of the alphabet of Ethics If someone were to ask me what he or she should do for moral improvement, I would say "Set apart a fixed portion of your income (wages, salary, profits, or dividends) for the use of the poor" You will then be on the lowest rung of the spiritual ladder Do not leave your charity to chance impulse Do not give what is left after all other possible expenses have been met Make charity a first charge on your family budget Place the money in a separate fund, and never use it for yourself under any circumstances whatsoever You have given it to the poor do not take it back One per cent or more of your income should be ear-marked for this permanent Poor Fund, but never less than 1 per cent Make up your mind to regard only 99 per cent. of your earnings as your real income surely this is not a difficult feat of psychology In this way, you will always have money to help the poor You will not be tempted to neglect their claims You will not be obliged to reckon and calculate on every occasion You have decided once for all

courage, manhood They are as a rule despised by their prosperous neighbours They are spoken of as "the sum of society," the dregs of the population," the "riff-raff," the "ragamuffins," etc Such abusive epithets exhibit the contempt with which the destitute poor are treated in our capitalistic society. They are made to feel that their poverty is a disgrace and a crime, of which they should be ashamed You should invite such social pariahs to tea or dinner at your house or at a tea-shop You should always shake hands with them, and not merely acknowledge their salutation from a distance You should eat with them, drink with them, play with them, walk with them, and treat them as equals and friends Scorn no brother man never reject and insult the poor and the humble Say rather with Masefield "Mine be the dirt and the dross, the dust, the scum of the earth" What is the use of giving money to the poor, if you do not first recognize their common humanity? Buddha and Ananda mixed freely and fraternally with the outcasts, and do you think you are greater than Buddha and Ananda? St Francis ate and drank with the poor lepers of Assisi I remember the astonishment of the proprietor and the waitresses of a tea-shop, when I took a London street-painter with me into the shop and ordered tea for two. He himself was agreeably surprised, when we once drank tea together at the corner on the pavement, which was his business office A millionaire may haughtily throw a gold sovereign into a beggar's cap, as one may cast a bone at a dog A good hearted working-man gives more in charity, if he invites a poor widow to a simple supper at his own fireside, as Sir Launfal broke bread with the beggar and learned the great truth that "the gift without the giver is bare" The poor need both material aid and moral help They are hungry for bread, but they are perhaps even more hungry for love, sympathy, equality, and brotherhood You must give them both

As regards the destitute poor, who do not live in your neighbourhood, you owe a duty to them too, but you should be on your guard against professional beggars and impostors It is difficult to know if a casual beggar or a wandering tramp is deserving of relief and assistance Many so-called poor men, who stand at street-corners and near the churches, should be sent to labour-colonies or reformatories for their own good They

in Africa, the Educational Settlement at Sheffield, Miss Muriel Lester's Settlement in East London, the Cecil Houses for Women, Lady Margaret Hospital, Dr Barnardo's Homes, the Widows' Home of Poona, the Ramakrishna Mission, the Friends of Armenia Orphanages in Syria, and other properly conducted admirable institutions of the same type, in which the managers are themselves self-sacrificing idealists and not mere hired officials. Do not encourage such institutions as combine reactionary religious or political propaganda with relief-work. Many "Settlements" are not so harmless as they look. They are designed, or at least expected, to hinder the spread of Socialism among the poor or to bolster up some decadent Church.

In your work for such Institutions, you are not in direct personal touch with those who suffer. You should therefore distribute your money among the institutions of several countries. Such impersonal charity should be dispensed impartially to the poor and the sick of all nations. Thus your love will encircle the whole earth. As the seismograph records the slightest tremor of the earth's surface at a great distance so let your soul respond instantaneously to the cry of suffering all over the wide world.

You should study the lives and appreciate the achievements of the great heroes and heroines of Personal Service in order to keep your own soul-flame always burning brightly. Read some short books about St Basil, St Benedict, St Vincent de Paul, Albert Schweizer, Bodelschwingh, John Howard, Jane Addams, William Booth, Dr Barnardo, Dr Wilfred Grenfell, Elizabeth Fry, J F Oberlin, Ramakrishna, J H Wichern, E Schenk, and others who have served suffering humanity.

Thus you will at all times be ready and willing to do your bit of Personal Service.

"In silence,
Steals on soft-handed Charity,
Tempering her gifts, that seem so free,
By time and place,
Till not a woe the bleak world see,
But finds her grace."

(Keble)

oi deny the biological unity of the human race as a species, *Homo sapiens*

All men, even the lowest Bushmen and Papuans, can speak. Speech is the common hall-mark of our race, as *Homo sapiens* has attained the requisite degree of cerebral development. All men and women use tools of some kind and can light a fire. All men and women live in families, and even a tribal society of some type. Rousseau's lonely savage, who "did not know even his own children," is a figment of the untutored imagination. All men and women can count, reflect, draw inferences and conclusions, and adapt means to ends. All men and women have family affection and cherish the relationships of father, mother, brother, sister, wife, and child. All men and women possess some theory of the Universe, its origin and government, its purpose and meaning, they live not at random, but according to rules and laws, customs and ceremonies. All men and women cultivate social memory, look back to the past, and cherish some traditions. All men and women look forward to the future, and provide for their posterity. All men and women feel that they will not perish utterly, but will survive in some way, either personally as self-conscious souls, or impersonally in their descendants. The species *Homo sapiens* may be said to exhibit its fundamental unity through the higher development of two outstanding qualities: Intelligence and Sociability. When a certain stage of Intelligence and Sociability is reached in the course of evolution, Humanity appears on the scene. The Stoics based the unity of mankind on the participation of all in Reason, as Marcus Aurelius says: "If our intellectual part is common, the Reason also, in respect of which we are rational beings, is common." The Christians taught the Fatherhood of God, as "God made of one blood all nations of men." They made Love the bond of unity. Let us now accept both these profound ideas, and recognize that developing Reason (Brain-power) and deepening Sympathy are the two characteristics that distinguish our human race from all sub-human species. You should say with pride: "I am a member of Humanity, a citizen of the Earth."

The Two Barriers.

The unity of Mankind is a fact, but unfortunately it is not clearly recognized and appreciated, as there is no uniformity

not repelled by the dark complexion of their negro playmates thus children teach us wisdom You also know that love between man and woman leaps over all barriers of race In fact, couples belonging to different races often love each other more passionately than lovers of the same race Love unites us all in sweet hymeneal bonds The Negroes, the Chinese, the Caucasians, and the Americans of Brazil bear witness to the unity of Love In vain shall the pulblind legislators of North America and South Africa say to Love, "Thus far and no further" In vain shall they try to keep Love within the bounds of their wretched laws and ordinances In vain shall they attempt to imprison the bird of Love in their separate white-coloured and black-coloured cages Eros will burst the bars and fly as he listeth Even white and black have been merged into brown Creole beauty in Central America, and Love has affirmed what pride and prejudice would fain deny. Further, you should train yourself to reflect on the many elements of culture that all the races possess in common Thus you will escape the physiognomic perils that the ethnologists have described in detail Your eyes will pierce the outer veil of pigment, and the Rontgen rays of love will enable them to see straight into the mind and heart of a brother-man For now there are no Aryans and Semites, Mongols and Negroes, but only Men and Women, and Mankind is all-in-all

Of all these external differences, the colour of the skin is often the most terrible obstacle to harmony and concord All honour to the civilized peoples that are free from colour-prejudice such are the nations of the Mediterranean region and South America But most people in England, Germany, and North America are lamentably barbarous in this respect Among them, colour-prejudice in all its folly and fatuity works havoc like a pestilence that nothing can tame Their belief in their much-prayed-to "God" and their much-trumpeted faith in their "redeemer" Jesus Christ have not availed to cure them of this dreadful disease of chronic *chromophobia* ("fear of colour") A negro may be a highly educated man, a member of the same Christian sect and a citizen of the same State, but many white Americans, who are fellow-Methodists and fellow-citizens, regard him as "untouchable" The whites of North America insist on excluding the blacks from their schools, churches, and clubs,

an almost insurmountable Chinese Wall of separation between one people and another. How too Nature has been most unkind to us. In the primitive stage, as in Africa to-day, a bewildering multiplicity of dialects prevails, and the sense of social affinity is thus confined to a very limited region. One of the dialects sometimes develops into a national language, and the Nation-State is established as the political organ of each language-group. At present, we are passing through this stage. The thousands of early dialects have been consolidated into about fifty, or fewer, literary languages. The next step in advance will be taken when only one language is employed as the medium of communication throughout the world.

As the unification of language proceeds, strife and hatred are diminished, as the political State is generally founded on the basis of a common language. When many dialects are spoken many small States are organized and many small wars are waged. The big Nation-States are rendered possible by the growth of widely diffused national languages, and then fewer wars are fought on a vastly larger scale. It is a historical law that States must fight among themselves. The State has been, is, and will always be a pugnacious beast. So long as there are many States, there will be war among them. The sense of human unity is almost obliterated by the closer and narrower bond of particular citizenship. Men and women cannot be citizens of different States and also live in peace and amity. Peace demands one World-State which will be reared on the foundation of one world-language.

In the meantime, we should foster and strengthen the sentiment of human fraternity by all means in our power, in spite of the tremendous barriers of the national languages.

Shakespeare has put the complete plea for human unity into Shylock's mouth. The usurer was despised and hated as a Jew on account of his race and creed, and he exclaims: 'I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Felt with the same food hurt with the same weapons, subject to the same disease, healed by the same means, warmed and cooled by the same winter and summer as a Christian is?' If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die?

Man and woman are attracted to each other by sex-passion and personal love and the pledge of their love is the offspring

I need not discuss the alternative groupings that have been proposed from time to time. Plato taught that the personal ties of husband and wife, and of parent and child, made men and women forget their duties to society and the State. He proposed the abolition of the family for the guardian class, as it fostered selfishness and anti-social habits. He wrote, "The fathers and the daughters and the other relations are not to be known at all. This is the community of women and children among the guardians of the State." John Humphrey Noyes, the founder of the Oneida Perfectionist Community in the United States, actually persuaded men and women to give up the practice of living as loving couples. They mated according to a peculiar scheme and the children were brought up in a common nursery. C. Nordhoff says of these Christian Communists "Complex marriage means, in their practice, that within the limits of the community membership, any man and woman may and do freely cohabit having first gained each other's consent, not by private conversation or courtship, but through the intervention of some third person or persons. They strongly discourage what they call exclusive and idolatrous attachment of two persons for each other." There was thus no "family" as an organized institution between the individual and the community.

The monastic orders of the Christian and Buddhist Churches abolish the family by living as childless celibates. They jump over this step of ladder by means of unnatural self-restraint.

Now I admit that the family must be condemned as a degrading and pernicious institution if it is regarded as an end in itself, and not as a means of rendering service to Humanity. Like all good things, it may be used wisely, or it may be abused. At present, alas! men and women are guilty of wicked, shameless, and criminal abuse of this natural and necessary institution. They suffer from the psychological malady that Gaetano Mosca has called "familyism." Their gaze is so concentrated on their small family that they entirely lose sight of the universal Society, as a penny placed before the eye blots out the sun from the view. The family is very close to us physically and biologically, while Humanity is rather distant, abstract, and intangible.

found such delight in the company of his three daughters that he seldom attended public meetings after his marriage. I know an able graduate who lost his wife, and then resolved to lead a simple life and devote himself entirely to public movements. But unfortunately he was induced to remarry, and he is now a commonplace successful lawyer with a substantial bank-account. John Stuart Mill left England in order to live at Avignon, where his wife died, and he built a house near the cemetery, here was surely an excess of tender sentiment. Herbert Spencer actually declared that he could not have written his treatises on the synthetic Philosophy if he had married. His celibacy made him a philosopher, as it gave him courage and leisure. I was acquainted with an American physician who went out to Asia as a medical missionary, but he joined himself in wedlock to a lady who also intended to serve in the same Mission. When she fell ill in the tropical climate, he considered it his duty to abandon his life work and return to America with her. In this case, the family-tie ruined the healthy idealist with the sick one, as the rope sometime drags down the other Alpine climbers after one of them has slipped. Many brave men are afraid of imprisonment and loss of money, simply because they are blessed with a wife and children. Marriage makes cowards of them all. Surely there is some truth in Bacon's shrewd remark "He that hath wife and children hath given hostages to fortune for they are impediments to great enterprises, either of virtue or mischief." Or shall we say with the cynic "A young man married is a man that's marred."

It is thus clear that familism is a terrible evil that makes a harmonious social life almost impossible. Shall we then cry, "Down with the family"? Shall we follow the Chinese philosopher, Mo Ti, who taught that one should love all men equally and have no special affection for parents and kinsmen? Before we take up this extreme attitude, we must consider two points. (1) The relation of lovers (as a loving couple) is natural and beneficial. (2) The relation of parents and child is also natural and beneficial. It may be bio-psychological, or purely psychological.

I believe that men and women have a natural tendency to form couples according to the law of affinity (irrespective of

We must accept Nature's law of couple building, as we accept sex and love. Two lovers must have a certain special relation to each other, which is expressed in complete confidence, deep joy in each other's company and mutual service. Love is a specialized form of friendship between a man and a woman, whom it unites as a couple. Elizabeth Barrett Brown has well indicated this particular personal aspect of love —

"For none can express thee, though all should approve thee,
I love thee so, dear, that I only can love thee"

Just as we do not demand the annihilation of the individual as a safeguard against personal egotism, even so it is not necessary to abolish the couple-relation in order to counteract the disastrous effects of familism. We teach each individual to serve the great human Society, and we should teach each couple to do the same. No natural group should be whittled away or condemned; it should only be subordinated to the highest universal social group, which is Humanity. Thus all the partial groups (Family, Municipality, Nation) should be harmonized with the complete Society, which must be divided into these component parts in obedience to the inviolable decree of Nature. These parts are futile, meaningless, ineffective, and discordant without the central Whole, which alone can endow them with vitality and permanence. But "Humanity" would also be a lifeless abstraction, devoid of all content and moral appeal, if these various parts were suppressed. In the absence of these intermediate localized institutions, universal benevolence would only end in universal egotism. He who claims to love all can really love none. His social feeling will evaporate and disappear in the vast and vacant void of abstract "Humanity." If all couples learn to hallow their personal relationship by dedicating themselves to the service of Humanity, then the family will be a precious link in the golden chain of Love that should bind together all souls on earth. Beware of the vice of couple-egotism. Do not shut yourselves up in your own little world of two. Do not make plans only for your own success and happiness. Do not begin to worry too much about money. Do not neglect old friends, who were dear to you before love shone on your path. Do not retire from social life, because you now wish to spend so much time in each other's

Reduce personal friction to a minimum Love starts the married life, but unselfishness sustains and prolongs it The happiness of a couple depends on character, not on violent emotion and passion. Character keeps love alive love would otherwise wilt and wither. What Goethe says of Freedom and Life is also true of Love you must win it anew every day And how is it won every day ' By unselfishness in thought, word, and deed. Work together for noble aims. Read together, attend meetings and conferences together, serve the poor and the sick together, study Nature together, do creative artistic work together, discuss new ideas together; accept or reject them together travel together, enjoy music together, all that you find good to do, do it together, thus grow old together until your pilgrimage ends.

You should think and speak often of the notable couples who have helped each other in the pursuit of noble aims and ideals Crates and Hipparchia were philosopher-comrades in an age when most women received no higher education Diogenes Laertius says of her 'She fell in love with the discourse and the life of Crates, and would not pay attention to any of her suitors, then wealth, then high birth, or their beauty But to her Crates was everything She used even to threaten her parents that she would kill herself, unless she were given in marriage to him Crates, therefore, was implored by her parents to dissuade the girl, and did all he could At last, failing to persuade her, he got up, took off his clothes before her face, and said 'This is the bridegroom, here is his property, make your choice accordingly, for you will be no helpmate of mine unless you share my pursuits' The girl chose, and, adopting the same dress, went about with her husband, and lived with him in public Menander alludes to him in the following lines

'Wearing a cloak, you'll go about with me, -
As once with Cynic Crates went his wife' "

St Lucchesio and his wife Bona Donna were disciples of St Francis They served the poor together, and they also died together. P Sabatier says "Bona Donna, his wife, became his best co-labourer, and when in 1260 he saw her gradually fading away, his grief was too deep to be endured When he saw that her soul was gone, he made over her the sign of the cross, stretched himself beside her, and fell asleep for eternity "

In modern times, many couples have grown together in service and achievement. such have been Armand and Claire Bazard, Karl and Jenny Marx, Lenin and Krupskaya, Henry and Millicent Fawcett, Thomas and Caroline Rhys Davids, Bruce and Katherine Glasier, Paul and Laura Lafargue, Sidney and Beatrice Webb, George and Margaret Fox, William and Catherine Booth, John and Lucy Barbara Hammond, Fremont and Cora Older, Bertrand and Dora Russell, Robert and Elizabeth Browning, Dr and Mrs. Stanton Coit, Eden and Cedar Paul, and others.

It is good idea to celebrate your marriage-day each year with your friends, when you can truly and joyously repeat the lines from Spenser's "Epithalamion."

"Make feast therefore now all this livelong day,
This day for ever to me holy is."

Love makes couples, and couples beget children. Longfellow has said that children are 'living poems', and so indeed they are. Children are our pledge of immortality, through them and in them we conquer Death. If you have no children of your own, you should adopt at least one child in order to have your share in the future of the race. A couple who have not begotten or adopted any children are like a blind alley in a town, which leads nowhere. They may also be compared to a small stagnant pool on the banks of the free-flowing Stream of Life, which will go on for ever; but alas! they are cut off from it in sterile isolation. Parenthood has a psychological as well as a physiological basis. Life without children or foster-children is bare and bleak indeed. Even eminent scientist and philosopher like Bertrand Russell has declared. "For my own part speaking personally, I have found the happiness of parenthood greater than any other that I have experienced." I knew a merchant, who married at the age of forty-five and had two children. He spoke of his past life, and said "When I was a bachelor, I thought I was quite happy with my club and my dogs and my love-affairs, but I had no children and I did not know what I missed." If ever you have to choose between a baby and a motor-car in the first year of your married life, choose a baby. you will be much happier.

Æschylus teaches us that our children make us immortal.

child It is Nature's mysterious and marvellous device for the welfare of the species. Parental love, which is based only on physiology, may become a blind, raging, tearing passion. If it is related directly to the purely psychological need, it will probably be exhibited as a sweet and gentle emotion, which will produce no anti-social effects at all. It would be interesting to enquire in what respects a man's or woman's love for an adopted child differs from the average father's or mother's affection for their own child. There must be a fundamental difference between the two emotions. If a married couple were asked to bring up an adopted child, they would probably experience all the joys and discharge all the duties of parental love without the danger of being overwhelmed and enslaved by that sordid familism which is the bane of society at present. They will love the child, but they will not try to injure other children or circumvent the laws of the State simply in order to promote the interests of that one child. They will do their best for him or her in perfect harmony with the social principles that have been accepted for the universal Society. Their parental love will thus be "socialized," and the Part (Family) will subserve the purposes of the Whole (*i.e.* Humanity). At present, the Part is regarded as much greater than the Whole by most people.

(2) Some sociologists have proposed the entire suppression of the personal parental relation. They would rear all children in common nurseries under the supervision of trained officials, who would take care of them impersonally and impartially, like the employees in a zoological garden. No adult would be allowed to establish a personal relation of love and affection with any child, and no child would love and revere any particular person as "father" or "mother." This plan has the merit of simplicity, like a logical proposition or a mathematical formula. But it overlooks the great truth that human life is much more complex than logic or mathematics. We must ask two fundamental questions. (a) Is it, or is it not, necessary for the happiness and development of adults that they should *personally* love and rear at least one child, if not more? (b) Is it, or is it not, necessary for the happiness and development of a child that he or she should be *personally* loved by a couple of adults, and should respond to the stimulus of their affection? My

and dedicate themselves to the service of Humanity. In this case, the Family was subordinated to Society in the true social spirit. Socrates had a famous wife and less famous children, but he never sought wealth for their sake. He lived and died a poor man, true to his call. The annals of Rome shine with the deeds of men and women who subordinated the Family to the larger Society, which in this case was only the Nation and not the universal human Society of our ideal. But the principal is the same: family-egotism, born of biological affinity, was suppressed in the interests of a larger political group. You should imbibe the Roman spirit of social duty, but reject the national egotism of the Romans, and replace it by loyalty to the World-State. In fact, the triumph of nation-egotism over family-egotism among the Romans, the English, the French, the Germans, the Italians, and other well-organized, warlike nations proves conclusively that it is possible to harness family-love to the service of a higher social group. Now enlarge this higher group until it embraces the entire human race, and the moral ideal will be realized. The awe-inspiring story of Titus Manlius is thus related by Livy:

"The Consuls issued orders that no one should fight against an enemy out of his post. Titus Manlius, the Consul's son, came with his troop to the back of the enemy's camp. In that place were some Tusculan cavalry, commanded by Geminus Metius. Geminus, advancing some distance from his own party, said to Manlius: 'Do you choose then to enter the lists with me?' Forgetful of his father's command and the consul's edict, he is driven headlong to that contest. Manlius pierces his enemy through the throat, and, with his troop, proceeds to the camp and thence to the general's tent to his father. He says: 'Father, when challenged, I slew my enemy and have taken from him these equestrian spoils.' When the consul heard this, immediately turning away from his son, he ordered an assembly to be summoned by sound of trumpet. When these were assembled, in great numbers, he says: 'Since you, Titus Manlius, have fought against the enemy out of your post contrary to our orders and have brought me to this necessity that I must forget either the Republic or myself and my family. Either the authority of consuls is to be established by your death, or is to be forever annulled, if you are

in the War of Independence that he waged against the Moguls; he did not try to shield them from danger and death. Rousseau steeled his heart against parental affection, and condemned himself to life-long separation from his five children in order to be able to preach his fiery gospel. Picture Leroux, father of a large family, lived in exile and penury, and served the cause of Democracy and Socialism. Karl Marx and his wife Jenny suffered severe hardship and privation in London, and their children often went hungry for want of bread: but they cheerfully sacrificed family interests for the good of Humanity. These children were brought up in poverty and simplicity; and they, too, Jenny, Laura, and Eleanor, devoted themselves to Socialism, like their parents. Here is a glorious example of a whole family inspired by the highest moral Ideal, which freed them from all taint of family-egotism. Great men and women love Humanity more than their own family. You should go and do like-wise. Family-life need not be an insuperable obstacle to moral development. Family-egotism can be destroyed, even when men and women have a family to love and cherish. If all couples live in this spirit there will be no harm at all in allowing them to rear their own children. But it is very, very difficult.

Therefore, if you have children, do not regard them as your own private property, but look upon them as little citizens of the World-State, entrusted to your care. Do not train them to love you too much as their parents: their first duty will be to Society and not to you. Do not try to earn much money for them. Do not teach them that their mission in life is to make as much money as they can. Do not attempt to secure unfair and undeserved privileges for them at school or college in business or politics. Be not guilty of treason to Society by putting them in lucrative posts, for which they are not fit. Do not imprison their minds in paltry family-affairs: strive to direct their attention to municipal, national and international questions. Develop the civic spirit in them when they are young, and they will fulfil their social duties satisfactorily in later life. Free their growing souls from the fetters of family-ism, and they will easily avoid the snares and pitfalls of public life. If you bring up your children in this way, you will deserve well of mankind, and your children, like Cornelia's, will be bright jewels, shedding lustre on your old age. You will then

decreased by time and distance; it is not weakened even by your unworthiness or ingratitude. You may forget your Mother but she will never forget you. Mother-love is the true type of that human love which should be your moral Ideal. Adapting Gautama Buddha's precept, you should say: "As my Mother loves me, so do I love all men, women and children, those now loving and those yet unborn."

You should honour, help, and comfort your parents, and make them happy. But you should love them "according to your bond," neither more or less, as Cordelia loved Lear. Beware of two fatal mistakes, which arise from loving them overmuch. It is not your duty to live with your parents in the same house, and you are not bound to obey them in religion and politics. You owe them love, but no obedience. When you are full-grown man or woman, your home belongs to you, and not to your parents. Your conscience is also your own, and not your father's or mother's. Many young persons wreck their lives by disregarding these two great principles."

Young married people should have a new home of their own; they should not live in the old parental home. The fledged bird leaves the nest. The Oriental custom of the joint-family must be condemned altogether. It robs both the parents and the children of peace and happiness. Old and young do not mix well, like oil and water. As Shakespeare says: "Crabbed age and youth cannot live together"

Young married couples and their children must make all sorts of loud noises in the house, which becomes a veritable torture-chamber for the old parents. If the young people slam the doors, or come home late at night, or vociferously carry on debates and discussions with their friends, or sing and play, the old inmates are disturbed by day and by night. Their health must suffer under the strain. Old people need special food, regular rest and sleep, much quiet and silence. All such requisites of happy old age cannot be secured in a house which is occupied by old and young together. The joint-family system only results in discomfort, annoyance, and ill-health for the parents. It often leads to unseemly disputes and altercations between the parents and the children, and thus undermines

lead a life of hypocrisy and subterfuge. In either case, the soul is crushed. The whole system is based on spiritual murder. Whether the young people are married or unmarried, they should not obey their parents, uncles, and aunts blindly and reverently. The theory of filial obedience (which was developed in its worst form in China) must be condemned and rejected as a relic of the dead unprogressive past. It presupposes a static view of history, as the children are expected to think and act exactly in the same way as their parents, who obeyed their parents, who obeyed their parents, and so on right back to the good old times of Moses, Confucius, and Manu. Such notions must convert Society into a stinking cesspool of stagnation. Changes and new experiments are rendered impossible, and rebels and iconoclasts can never arise. But we now hold the dynamic view of social progress. Each generation should think more wisely and act more nobly than the one that went before. We believe in perpetual progress. We are spiritual mountaineers. Behind the lofty peaks that we can see, there are higher summits that are invisible. No ideal is final and ultimate. Mankind will never follow old Faust and say to the passing moment, "Verweile doch, du bist so schön" (Stay, thou art so fair). Humanity will always pursue new goals and preach new gospels, as the horizon recedes while we approach it. To our generation, a certain ideal may appear to represent the very acme of Wisdom, the *ne plus ultra* of development. But when our descendants will have realized that ideal, they will be and should be as discontented with their lot as we are with ours. New possibilities and new perfections will dawn on their dazzled eyes. New stars will beckon them on. For this reason, parents and children should never be alike in all respects, some beneficent variation should appear in every family. Children should inherit it only a few right time-tested ideas from their parents, they exercise their minds independently and forge other new ideas for the future. If all the children obey and imitate their parents, Mankind is lost. The old people already possess sufficient power and authority, as they must control and direct the education of the young. They must not now be allowed to keep the grown-up citizens in leading-strings, or the human race will be crushed under the sheer weight of senility and tradition, like travellers under an avalanche.

parents in our times is an unmitigated calamity. Old men and women are, as a rule, mere bundles of antiquated prejudices and reaction-patterns, living fossils fit only for a museum of Sociology. They represent the ideas of thirty, forty, or fifty years ago, when they learned certain principles and habits. William James says that it is practically impossible to change one's mental outlook after the twenty-fifth year! So early does the mind lose its elasticity and its power of growth and adaptation! Psychology thus discredits the claim of the old to superior wisdom. It is sometimes said that Age has the advantage of "experience." Well, what most people call their "experience" is just the record of their misdeeds, mistakes, and misfortunes. They lead one-sided, unenlightened lives, and their personal "experience" has no universal validity. The path of Youth is illumined and flooded with the sunshine of optimism, courage, and sincerity; it does not stand in need of such feeble and flickering candle-light as the musty, out-of-date "experience" of cynical and disillusioned pentagenarians and sexagenarians can provide. Bacon, in his wisdom, wrote "Men of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business to the full period." Some old men expressed a deep truth in this "Irish bull" when they said of young people "Their future is all in front of them, while ours, alas! is behind us."

What does history teach us? It proves beyond a shadow of doubt that the old people have always been averse to reform and innovation. They are not to blame. They cannot help being obstructive reactionaries, as they can never appreciate new ways and customs. Arteriosclerosis inhibits adventure into unknown realms. How can they value what they have never tried? They are waiting for death, not for an active life. Let them depart in peace, but let not the young be buried alive in their graves. The great War has once for all exploded the dangerous fallacy that old men are always wiser than the young. Why did the old men not prevent that most horrible nightmare of human history? Why were they guilty of such incredible folly and wickedness? Why did they send the young people to be slaughtered in thousands and millions, all for shams and outworn slogans? The blood of murdered youth cries out for vengeance against the senile statesmen, who are entrusted with

various friendly Orders call one another "Brethren," and sign their letters, "Yours fraternally." You should therefore take especial care to cherish the fraternal relation, and hallow it with words and deeds of unfailing love and kindness.

Affectionate sisters, like St Scholastica, Dorothy Wordsworth, Caroline Heischel, and Henriette Renan have also been associated with the work of some great men. A sister's love is indeed a precious gift. A distressed unemployed miner said: "My sisters make me feel I am not alone in the world. Without them I don't know what I should have been. Often enough I have felt life stealing some fruit off a stall. If it had not been for my sisters, I should have become a thief."

Towards your uncles, aunts, cousins, nephews, and nieces, you should also behave with affectionate regard and cordiality. You should not neglect visits, letters, invitations and financial assistance which are due to them. If any of your nephews and nieces are orphaned, it is your duty to bring them up like your own children.

Thus you will diffuse love and good-will in the entire circle of your kinsmen by blood.

The Municipality.

Your family and relatives are bound to you by the ties of biological blood-relationship, but the next institution to which you belong, is of an entirely different character. It is territorial and political in its nature and scope. You live in a village or town, and that village or town is a territorial unit. It is bounded on the north, east, south and west by other villages or towns. It has a name, perhaps a very ancient name, and it has also a historical tradition. It is your "political home," as distinguished from your domestic home. In this political home, you are "a citizen," and not a father, mother, husband, or wife. You are united to the other inhabitants of the village or town by the civic bond of a common political organization. This sacred tie of citizenship really elevates you to the rank of a "civilized" person. Even barbarous tribes and nomadic hordes recognize the claims of consanguinity, but they have no ideal of citizenship. The very word "civilization" is derived from the Latin word "civis," meaning "citizen." As a member of a community

remedy for this increasing rootlessness of many men and women in contemporary society

Do not deceive yourself You may imagine that you are citizens of a "country" like Great Britain and belong to a "nation" like the French or the Germans You may believe that England or France is your political home, and not your little town. This idea is a delusion and a snare True public spirit can be developed only within the limit of your Municipality there is the cradle of citizenship. You cannot feel at home in all England "Nation" and "Country" are too vague, distant, and extensive to provide you with a suitable basis for your civic personality, which is only human and not Brobdingnagian. "Nation" and country are rather artificial and abstract entities, which have been evolved for certain definite purposes, but they cannot train, inspire, and discipline you in the same way as your Municipality can. You cannot shake hands with your "nation." You cannot see and love all the streets and fields and meadows of your "country." No modern French statesman can speak of France with the affection and enthusiasm that mark every utterance of Pericles about his native city of Athens. This is not strange Pericles knew Athens and almost all the Athenians quite well; Gambetta or Clemenceau could not possibly know France and her people in the same direct intimate fashion When you speak of your "country" or "nation" and work yourself up into an unreal enthusiasm for it, you are trying hard to think of geography and history and pretending that they have breathed life into the dry bones of economic and political statistics But do what you will, the imaginary John Bull, Uncle Sam, or Marianne can never be as real and interesting for you as your neighbours of the municipality of Lincoln, Kansas, or Caen. Therefore, learn the first principles of true citizenship in your Municipality, you will find many opportunities of applying them in the vaster political organizations of Nationality and Humanity.

As the Municipality is only the local organ of the World-State, the general political and economic institutions of the Municipality will be discussed in connexion with the World-State Here I shall mention a few other important points

Municipalities are of two kinds the agricultural municipalities (also called "villages") and the commercial-industrial munici-

vast urban agglomerations are fatal to the welfare of the people. They are not cities, but cemeteries. Every town should be so planned that the citizens are within easy reach of the fields and meadows of the countryside. It is every child's birthright to see (but not to pluck) the snowdrops, the primroses, the lotuses, and the wild roses, to hear the song of the lark and the call of the cuckoo, to gather berries and mushrooms, and to feel the thrill of Mother Earth's magnetic touch in every nerve and fibre of its body. Every adult is also entitled to his or her share of the glories of spring and summer, autumn and winter in the woods. If the town is too extensive, Man is cut off from Nature, and is then doomed to dwindle and decay. A town that needs underground railways stands self-condemned. The feet of the people there never touch the life-giving soil, but are always separated from it by stone and asphalt. They must slowly lose health and vitality. Instead of the daily dose of the rural Nature-tonic, they have to be content with a weekly excursion costing much time and money. Many of them cannot get even a weekly outing, and must spend weeks and months in the dismal and dreary labyrinths of streets and walls without once seeing a wild flower or hearing a bird sing on the bough. All who cannot be in daily touch with Nature are the unfortunate victims of our over-urbanized civilization. If the modern cities were not continually replenished from the villages they would die out as the inhabitants somehow tend to become sterile nervous degenerates. Thus does a spurious 'civilization' commit suicide!

Nature-study is also an essential part of education. But how can you study Nature, if you have no access to her? The people of our big cities study luminous advertisements of soap and beer instead of Nature's beauties and mysteries.

The limitation of the size of towns is also necessary for the maintenance of a proper standard of health and physical fitness, because a regular supply of fresh milk, and vegetables must be assured for every citizen. No town should ever be so large that it cannot receive the day's milk, fruits, and vegetables from the adjacent villages. All physicians now teach us that *fresh* milk, fruits, and vegetables are indispensable for good health, there is no substitute for them. They must be fresh

sensible practical people sit at home and take no part in politics. There will always be certain groups of citizens who are ambitious, intolerant, or aggressive, they can be kept in check only by the sagacious and impartial majority. But if many wise citizens do not vote, civic life becomes only a battle-field for foolish and destructive minorities, and the State must ultimately perish. As Voltaire says, "The cowardice of the honest people ensures the success of the scoundrels." That is why Tammany ruled New York. A citizen who is too indolent or thoughtless to record his vote is like a soldier who deserts his post. Therefore, you should always vote, even if you have to vote once a week.

You should also discharge all the other duties of citizenship as an honest and trustworthy citizen. Do not revile or traduce your opponents. Courtesy must sweeten the bitterness of political strife. Do not borrow your opinions from the newspapers or the leaders; study each question thoroughly and independently. Do not be rowdy and disorderly at the meetings of other parties; respect the right of free speech and assembly for all citizens. Do not accept bribes for voting for a particular candidate or party; the vote like your soul, must not be sold. Do not bribe other voters; corrupt not the conscience of your fellow-citizens. Do not try to exact a free car-ride as the price of your vote; walk to the polling-station on two honest legs, and despise the motor-cars of the wealthy snobs. Do not indulge in irrelevant or malicious personal attacks; discuss principles and policies first. Do not tell lies and half-truths; you will find that falsehood is a broken reed to lean upon. Do not exaggerate the merits of your own policy or the perils of your opponents' schemes; empty rhetoric will make mere windbags of all the citizens. Do not appeal to base instincts or vile passions; a victory is bought too dear, if it is won with such tarnished weapons. Act like a free, independent, intelligent, honourable, and courteous citizen at all times. If your friends wish to elect you to public office, do not behave like a vain and ambitious politician. Be modest and conscientious. If you believe that you have not the time or the capacity to discharge all the duties of that office, then decline the honour politely but firmly. Do not be over-persuaded by others, who do not know you well, or by your wife, who may wish to shine in reflected

Find out when it was founded, when the beautiful town hall was built, who was the architect, and what it cost, when the citizens erected that statue and that fountain, purchased that picture for the museum, laid out that park built that school and that hospital, instituted that festival and that musical contest. Take an active part in holding civic pageant and celebrations in commemoration of the great events and the noble citizens that are associated with the history of your town Thus Besancon should celebrate the birthdays of Fourier, Victor Hugo, and Proudhon, Frankfurt a/M should invite the world to a Goethe festival; Vaucuse should commemorate Petrarch, and Newtown should offer a dramatic representation of Robert Owen's career. Statues and streets are not sufficient, joyous festivals and gorgeous pageants should be held in every town Thus the civic spirit will be developed in peace and gladness The citizens will eagerly render unselfish service to the World-State in the place where they live and work To wear the perfect crown of citizenship is the highest reward of Virtue

Love your Municipality with a deep and ever-deepening love, as Dante loved ungrateful Florence as de Boigne loved Chambéry, as the six burghers of Calais loved their home as the author of the 137th Psalm loved Jerusalem and as Pericles loved Athens, of which he spoke thus —

"In our democracy, all are equal before the law, each man is promoted to public office not by favour, but by merit Our citizens can administer affairs both private and public Her glory was won by men who did their duty We are not angry with our neighbour, if he does anything to please himself We have provided for ourselves numerous means of recreation We throw our city open to all. Athens is the school of Hellas"

Thus, both as a voter and as a public delegate you should set before yourself a high ideal of citizenship and attempt to realize it day by day and year by year The highest Citizenship is also the highest Ethics

"A time like this demands
Strong minds, great hearts, true faith, and ready hands,
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy ;

subordination to the central institution of the World-State. The value and vitality of Nationalism have been emphasized by Viscount Cecil, who says "Nationalism is so strong and in many ways so admirable a quality of mankind, that, if it be really the antithesis of internationalism, the success of the latter becomes very improbable" I agree that Nationalism is a historic force that must be reckoned with We cannot ostrich-like bury our heads in the sands of doctrinaire Cosmopolitanism and ignore the existence of Nationalism It is unwise to dismiss "national consciousness" as "hallucination," as J M Robertson does It would be more consonant with the truth to admit sadly and sorrowfully the correctness of Arobindo Ghose's dictum "At the present stage of human progress, the nation is the really living collective unit of humanity" But there are two forms of Nationalism! Social and Anti-social Both forms may again be sub-divided into Political Nationalism and Cultural Nationalism Social Nationalism is the sentiment of preferential attachment to your country and its landscape, food, literature, history, dress, customs, etc when such a sentiment has been brought into harmony with the ideal of Humanity and Cosmopolitanism Just as the individual is not suppressed by the family and the family need not be abolished by the municipality, even so nationality may also be one of the five concentric Circles within which our life unfolds itself It is natural and permissible for you to take a special interest in the region and the people that are easily accessible to you on account of geographical situation and community of speech In this sense, your "country" can be a local sphere of service for you in many ways Thus an Englishman can often work for Humanity most effectively in England, where his compatriots can understand him, and a Turk can be employed to the best advantage as a servant of the World-State in Turkey, not in Chile or Japan. The natural feeling of love and devotion for your "Country" and "Nation," that must arise and develop under these circumstances, is not an evil at all, it is perfectly legitimate and laudable Thus a Scotsman may sing "O Caledonia, stern and wild, meet nurse for a poetic child" A Swede may chant "Dugamla, du fria du fjallhoga Nord" without violating the principle of human unity and solidarity Æschylus voiced such praiseworthy patriotism when he addressed Athens thus—

tradition within the framework of universal history. In the sphere of politics, the national territories may at first be recognized as the regional administrative divisions of the World-State, as Essex, Kent and Sussex are now counties of England, and Bengal and Gujrat are provinces of India. We must build upon the foundations that have already been laid by those two architects, Time and Custom. Let Albania, Holland, and Peru be administrative divisions of the World-State for some time. Later on, it will be possible to ignore these national territories and re-distribute the Earth into new convenient sections for administrative purposes, as the provinces were abolished and the departments were established in France. The old names and organizations can flourish under the flag of Humanity for a time, but they will be stripped of sovereignty. Wales and Scotland retain their national identity for religious and cultural purposes, but they are not sovereign states now. The "fatherlands" will not be altogether destroyed, when they are incorporated in the World-State. They will keep their names, forms, and outlines, but they will be strictly subordinated to the World-State and its policy. The nations may for a time enjoy what H. J. Laski has called "non-sovereign statehood" but they will be prepared for the complete abrogation of their "statehood." Then no one will be permitted to say "I am a Frenchman," or, "I am an Englishman." He will be trained to think and speak like this: "I am a Man and a World-Citizen, and also a Frenchman, Burgundian, and Dijonian" or, "I am a Man and a World-Citizen, and also a Briton, Scotsman, and Glasgower." Thus the great Whole will not crush and demolish the small Parts, of which it is composed, it will only organize and harmonize them. The World-State comes not to destroy but to fulfil.

Such is natural and social Nationalism as it can manifest itself in literature, history, and politics. It is not the enemy of World-State but its faithful and humble ally. But there is also unnatural and anti-social Nationalism, which is a destructive and diabolical force. It demoralizes and disintegrates Mankind. Natural Nationalism may be compared to a gentle breeze on a summer evening or a camp-fire on a cold night, but this unnatural Nationalism is like a Caribbean hurricane or a raging prairie conflagration. When ordinary men and women are

the French Revolution. A Japanese "patriot" is conversant with all the details of the wars of Gempei between the Taira and Minamoto clans and the battle of Sekigahara, but he knows nothing of the fall of Baghdad or the battle of Lepanto. Such nationalists are much to be pitied. They are like the foolish traveller, who should visit England and insist on eating only plums, and no strawberries, cherries, and apples at all.

(3) Such nationalists also believe (or pretend to believe) that their country and their nation are the best in the world in every respect. This is a peculiar and absurd article of the creed of Nationalism. Lowell wrote of the United States "Among the nations bright beyond compare." A Swedish gentleman asked me "Don't you think that the climate of Sweden is the best in the world?" I replied, "Yes and in Sweden I prefer the climate of the town of Gothenburg where I live at present, and in Gothenburg, I think the climate of my street is the best." An English lecturer made the same claim about the climate of England. Cecil Rhodes declared in his will: "I contend that the British race is the finest which history has yet produced." Körner sang "German Nation! thou best and most glorious of all!" Daniel Webster cried "Thank God, I—I also—am an American." W. E. Henley calls England "chosen daughter of the Lord, spouse-in-chief of the ancient sword," while Shakespeare describes his country as "this other Eden, demi-paradise" (Was Eden so damp and foggy?) Silvio Pellico sang "O Italy, art thou not the gentlest of all the lands? Art thou not the mother of every fine art?"

A wise nationalist loves his country, as a dutiful son loves his mother—he is not expected to argue that his mother is superior to all other women in the world. But the unnatural nationalist loves his Fatherland like an infatuated lover, who sees no defect in his sweetheart and thinks (while the illusion lasts) that she is a peerless paragon. The fact is that every nation has its merits and its faults, just as the climate of each country has its advantages and disadvantages. But when did furious fools care for Fact and Truth? And how can self-flattery be content with mutual appreciation? Nationalism is organized hypocrisy.

(4) The anti-social nationalists claim that their nation has a special and unique mission in history, and is therefore superior

notice, and he is quite willing to kill others for its sake. Homer sounded this note long ago. "The best omen for a man is to fight for his country." The nation-state is for the patriot what the fetish is for the primitive African and what Dagon was for the Philistines. H. Heine crooned: "It is sweet to live or to die for the Fatherland." (Horace had spoken only of dying.) Browning asked: "Here and here did England help me—how can I help England,—say?" Schiller inquired: "Say, what is holy, innocent, and good, if not to combat for our Fatherland?" Metastasio cried: "Our country, to which we may sacrifice everything."

(6) The anti-social nationalists teach that Nationality is the highest principle of organization in human society. Thus Bernhardi wrote: "Any action in favour of collective humanity outside the limits of the state and nationality is impossible. Such conceptions belong to the wide domain of Utopias." Even Schiller, who was not a narrow-minded nationalist, declared that the *Trieb zum Vaterlande* (the patriotic impulse or feeling) was the most precious of all ties (*das teuerste der Bande*). Such theorists deprecate internationalism in all its aspects. They try to cast even religious and scientific institutions in a national mould. They even organize sport and art on purely national lines. They establish "national" Christian Churches, forgetting that Christianity is a universal gospel in which there can be no Jew or Greek, Teuton or Celt. A "national" Church is really a contradiction in terms. Every universal movement is soon caught in the net of Nationalism, and then tied up securely in "national" bonds and fetters. The Flag has now supplanted the Cross. Similarly, Socialism, has broken up into many "national" sections, which have been swallowed up by that all-devouring monster, the nation-state. Thus every institution in every country is at present slowly but surely assimilated to Nationalism as all plants and animals are petrified in the rocks.

(7) Anti-social Nationalism glorifies and deifies the nation-state. As a corollary of this vulgar creed, it attaches infinitely greater importance to the nation's military triumphs, political supremacy, and economic success than to its achievements in religion, art, science, and literature. It is the open cult of brute-force and money-power, the obscene worship of Mars and

gigantic reptiles, the sovereign nation-state has a very small brain with which to think and plan, but tremendously powerful teeth and claws to rear and rend, to destroy and dismember. Let us hope that, like them, it will soon be extinct.

Natural and cultural Nationalism, on the contrary, is sincerely ashamed of wars and victories. It wishes to raze the military monuments to the ground. It will erect beautiful memorials to the poets, scientists, artists, and other really great men and women whose names shed lustre on the nation, as the Scotsmen have honoured Walter Scott at Edinburgh. When such praiseworthy Nationalism comes into power, it will cleanse history of all taint of blood.

The Nation-State breeds wars among the nations. War is indeed its main purpose and activity. The armies, navies, and air fleets are the symbols of sovereignty. There may be States without schools and sanitation, without hospitals and clean water, but who ever heard of a State without an army? As each nation is to have no regard for the welfare of the others, the citizens of each State consider it their duty to compete with those of all other States not only in peaceful ways, but also in murderous warfare. Ethics is thus annulled and repudiated for the very first and most universal ethical precept is "Thou shalt not kill." When murder is thus approved and glorified, other minor sins are of course committed without compunction in war. The citizen is taught to steal and lie for the "honour" and profit for his nation.

War among the nations is an unmitigated evil, born of avarice and hatred. What they fight for is Money in some form or other. Instead of sharing the wealth of the world among themselves in a friendly and fraternal spirit, each nation attempts to grab more than the others, and also tries to exploit the labour of weaker nations. This greed, this gruesome and ghoulish greed, is the root cause of war and, in this epoch, its concentration and culmination are in Capitalism. The nations fight for land, slaves, tribute, trade-markets, fields for investment, supplies of raw materials, administrative jobs and posts and other economic advantages. The real motive of all wars was laid bare long ago by Marcus Cato, when he threw down in the Roman senate-house the large figs that grew in the soil of Carthage.

How many young poets, scientists, sages, artists, inventors, novelists, dramatists, musicians, physicians, teachers, and professors were lost to the world in those four years !

(2) War causes enormous loss of wealth. War devastates the fields and destroys the factories, leaving smoking ruins in its train. It diverts the energy of the people from work to murder, and thus hinders production. It wastes the economic resources of the nations on armaments and ammunition,—entirely unproductive and unconsumable commodities, whose economic value is negative and less than zero. The great War cost £55,486,000,000. At present, the nations of the world spend £900,000,000 each year on armaments. According to J. Novikow, "from 1658 to 1912, war has cost the European nations alone £16,000,000,000." The same author adds "It would not be exaggerating to say that, in the entire historic period (up to 1912), war has cost at least ten times that amount. Thus at the lowest estimate, war has cost in all £160,000,000,000." Professor E. Krehbiel has calculated that the cost of all the wars from 6793 A.H. to 6910 A.H. was 23,323,546,240 dollars. War has also destroyed many buildings, temples, churches, libraries, statues, pictures, and artistic treasures. The Parthenon stands as an awful warning of the vandalism of war.

(3) War intensifies and perpetuates cruelty. It is only a synonym for brutality and inhumanity. The Assyrian warrior thus boasted of his prowess in a royal inscription: "Their men, young and old, I took prisoners. Of some, I cut off the feet and hands, of others, I cut off the noses, ears, and lips, of the young men's ears I made a heap, of the old men's heads I built a tower. I exposed their heads as a trophy in front of their city. The male children and the female children I burned in the flames." The sculptured marbles of the Assyrian palaces exhibit the tortures inflicted upon the prisoners, some are flayed alive, the eyes of some are bored out with the point of a spear, and others are having their tongues torn out. Cromwell thus described the massacre of the Irish soldiers and civilians at Drogheda: "I forbade our men to spare any that were in arms in the town, and I think that night they put to death about 2,000 men. I ordered the steeple of St. Peter's church to be fired, where one of them was heard to say in the midst of the

The Government is everything, and the individual is nothing. Even in "free" England, the General Election of January 1916 was not held and Parliament prolonged its own life. The Cabinet was too unwieldy for the conduct of the War; authority passed to a smaller body. A successful military leader often abolishes democratic assemblies and establishes a tyranny. Every citizen must fight even against his will. The unity of the nation is achieved by suppressing dissentient voices and punishing critics and opponents of the government. War is indeed the very negation of liberty. Personality can never develop freely in a militarist society, as a soldier ceases to be a free man and consents to act as a slaughtering automaton, a mere cog in an immense mass-murdering machine. Therefore, you must choose between war and freedom. You cannot have both.

(6) War lowers the position of women. The qualities that win success in war are brutality and courage. The gentler virtues that shine in peace are despised among warlike nations. The reckless, self-indulgent warrior, fond of meat and wine and women is the hero of militarism. If he wins battles, his vices do not matter. In such a society, women are regarded only as the mothers or mistresses of soldiers, they cannot find any scope for noble activity. When the State is based and built up on War, the women must occupy an inferior position as they cannot fight (except the unnatural legendary Amazons). This disability was indeed adduced as an argument against women's suffrage! Woman's love, self-denial, purity, temperance, intelligence, intuition, gentleness, æsthetic sensibility, and moral fervour are suppressed and smothered by War. What a loss to Humanity! All women should wage a relentless war against War. War has kept them down, it has humiliated and degraded them, it has crushed and enslaved them. Women can work and rule on equal terms with men only under the ægis of peace.

(7) War increases economic inequality within a State. It makes the rich richer and the poor poorer in the long run. At all times, it worsens the relative position of the common people. The Roman patricians took the land of their Italian enemies, and the plebeians were given only the booty. Both got

Jacobinical than that of France. The end of the century saw the prospects of democracy gloomier even than amidst the torpor of 1780. The growing power of German Social Democracy in 1864 was first harnessed to the ghastly juggernaut car of carnage, and then destroyed by rabid "national" sentiment. Nationalism must be recognized as a very potent obstacle to the triumph of Socialism. It divides human society permanently into warring "nations," and tries to weaken and deaden the class-consciousness of the workers. Socialism, on the contrary, divides Humanity temporarily into two warring classes, and seeks to rouse and stimulate the class-feeling of the proletariat. The wars of the nation-states will again and again sweep away the Socialist parties and organizations, as the ocean erodes the coast-line in England, and the earthquakes destroy the houses in Japan. The working-men must vow not to take part in any international wars, even though they may be implored to fight for "king and country," or "freedom," or "justice" or "honour," or "empire," or "religion," or "national liberty." With all such cries and slogans, the capitalists will try to lure them to their doom. If they do not understand this simple truth they deserve to remain slaves for ever. Socialism is not for asses and owls; it is for intelligent men and women.

War is thus an immeasurable folly, an inexorable crime, an irreparable disaster, an unpardonable sin, a homicidal madness, an outbreak of savage fury, and a recurrent catastrophe that maims and mars human civilization. It can be abolished only by abolishing the sovereign nation-state and establishing the World-State. No palliatives will cure this age-long deep-seated malady. Pacts, treaties, and conventions among the nation-states will be found to be illusory and ineffective. As M. Valbert has said: "From the year 1500 B. C. to 1860 A. D. more than 8000 treaties of peace meant to remain in force for ever were concluded. The average time they remained in force is two years." The nation-state fosters the mentality of selfish Nationalism, which will always seek money and power by crushing and robbing other nations, as these are considered to be beyond the pale of morality and humanity. War cannot be prevented by proving that the victors will lose as much as the vanquished. This pretty paradox of J. Novikow and N. Angell may sound beautiful, but it is simply not true. Wealth can be acquired by

absurd. Representation in a World-Parliament should be proportional to population. The "League of Nations" is a misnomer, it excludes conquered nations like Algeria and Annam. It has no internal unity, no common spirit, no unquenchable vitality. It has not even a common language for conducting its business. It is like a house of cards that threatens to fall asunder at the slightest breath of windy Nationalism. It may be compared to a Meccano building, which can be resolved into its component parts at a moment's notice; it does not impress the spectator as solid, unified, enduring structure like the majestic Eiffel Tower. It aims at the mere juxtaposition of sovereign Nation-States; it does not unite the nations in the higher synthesis of a sovereign World-State. As the go-cart of the cosmopolitan ideal in its infancy, it has been valuable and indispensable, but it must be developed and reorganized until it fulfils all the needs and aspirations of advancing Humanity. We cherish it as the noble "War-memorial" of the millions who died infinitely more precious and inspiring for us than those nationalistic cenotaphs and burning flames of some great cities. We love the League, but we love it as a father loves his child. We long to see it grow to maturity, not to remain stunted in dwarfish feebleness and deformity.

The World-State will be broad-based on six pillars which will never be shaken by any storms of national or religious hatred.

1. **WORLD-HISTORY** The perversion of World-history is the foundation of the present Nation-State. As this wretched national history produces the mentality of a nationalist, so will our World-history create what H. G. Wells has called the "international mind." As H. J. Laski says, "Nationality is a psychological phenomenon rather than a juridical principle." The historical tradition and the psychology of the people must be thoroughly and radically changed, or you will build the World-State on shifting sands. The history of world-civilization is the necessary intellectual pabulum for the world-citizens whom we shall educate. National history divides and disrupts mankind. World-history will unite and amalgamate all peoples and nations. History is the life-blood circulating in the veins and arteries of a State. The commemoration of the great men and women.

gatherings The World-State will adopt Esperanto or coin another suitable language as its universal intellectual currency for the exchange of information and ideas .

National literature is one of the strongest props of Nationalism. World-literature will train the world citizens in cosmopolitan ways of thought, as Goethe clearly foresaw Then the great poets, philosophers, novelists, and other writers will become the common property of all mankind A quotation from Victor Hugo will be appreciated as quickly at Peiping as at Paris The plays of Shakespeare, Euripides Moliere, Corneille, Chikamatsu, Alfieri, Schiller, Chekhov, Webekind, and other dramatists will be acted in Esperanto (or whatever the universal language may be) at Baghdad and Bogota, Melbourne and Madrid, Toronto and Timbuctoo The national languages have hitherto confined the minds and souls of men and women in narrow grooves as prison-convicts are kept in separate cells but the universal language will enable all to meet and greet one another like friends and fellow-citizens on an Italian piazza on a feast-day

4 WORLD-TRAVEL The World-State will encourage world-travel as an essential part of education Every citizen will be given the opportunity of seeing the Earth and the glory thereof World-history and World-language will make the trip a perpetual feast for the mind and a silent sermon for the soul As Ariosto says

"Who travels into foreign climes shall find
What ne'er before was imaged in his mind "

Cosmopolitanism will then become a potent spiritual force in every citizen's life At present, Nationalism often robs travel of its education value A British nobleman perhaps carries his Nationalism, like his gout, over the whole world, and his much-travelled body still encases a stay-at-home mind Of such Nationalists has Saddi remarked "If Jesus Christ's donkey should go to Mecca on pilgrimage, it would still be a donkey when it came home "

5 WORLD-SOCIETY A State is the political organization of a community , it is not merely a joint-stock company for arresting thieves, repairing roads, and disposing of sewage A human community cannot last without a certain degree of social homo-

6. WORLD-PHILOSOPHY. The State represents the essential elements of unity among mankind, and Philosophy is one of the cohesive forces that wield an aggregation of individuals into a well-ordered community. You should accept the wise old rule "Unity in essentials, Liberty (*i e* variety) in non-essentials, Charity in everything." Some may believe that sound Philosophy and scientific Ethics are not to be regarded as very important factors in the World-State. They may approve of the "modern" doctrine that Philosophy and Ethics are non-political matters, like food and dress. Philosophy is the theory of the best life for individuals and communities, while Ethics is practical philosophy which applies the theory and embodies it in social customs and institutions. Now the World-State cannot be created and maintained without a common Philosophy of Life and its practical counterpart, a common system of Ethics. The State must represent the highest ideal of physical intellectual æsthetic, and moral life for the citizen, otherwise it would not command the whole-hearted allegiance of the wisest and most virtuous men and women, who would prefer to devote themselves to the service of the organization that promotes their ideals. The perfect State is unitary and harmonious, it will not separate Economics and Politics from Ethics. It will not follow Rudolf Steiner's precept "In a healthy society the spiritual life has a sphere of its own and must function alongside the spheres of politics and economics." If Morality is organized in many mutually exclusive militant Churches, then they will be troublesome thorns in the side of the World-State. The State will then be in chronic conflict with the Church or Churches, as often happened in the Middle Ages, when the cleverest and noblest men were in the service of the Church and not of the State. The World-State must draw unto itself all the brain and brawn, all the light and love, all the power and passion that are available at any moment in the whole world. It must be a jealous mistress and say to its citizens "I brook no rivals in your affections. Love me and me alone. Serve me and me alone. I am the first and the last, the Alpha and Omega for you all. Ye shall have no other idols beside me," If the World-State is modelled after the police-state of Bentham and Spencer, and discharges only the negative duty of protecting life and property it will be overwhelmed in chaos or expire through inanition. It

cannot wear the crown The Catholic Church is already making trouble in the United States, and the State in the country is worm-eaten with venality and corruption If the population of Great Britain consisted of ten million Zoroastrians ten million Catholics, ten million Protestants, ten million Bahais, ten million Moslems, and ten million Buddhists, it would be impossible to secure political harmony even in such a patriotic nation as the British A State presupposes unity of purpose and principle The World-State will be a home for the people, not a hotel or a caravanserai Many Churches are very intolerant and aggressive against one another Their members carry about in their pockets the explosive hand-grenades of the dogma of exclusive salvation, which is more fatal to the unity of a State than a hundred civil wars If the citizens of the World-State hate and despise one another as "infidels" "heretics," "inlecchas," "kafirs" "heathen," etc, the State will be a sad mockery of the ideal of human unity It would be better for such bigots and fanatics to stay in their respective Churches and States, as they are not fit for the World-State Rousseau pointed out the peril of this theological pastime of mutual damnation, and said "I think that those who distinguish between civil intolerance and theological intolerance make a mistake These two forms of intolerance are inseparable It is impossible to live in peace with people whom one regards as 'damned', to love them would mean that one hates God who will punish them, it is absolutely necessary to convert them or persecute them Wherever theological intolerance gains admittance, the sovereign no longer is in possession of sovereignty, the priests are thenceforward the real rulers" This warning must not fall on deaf ears In the World-State the citizens will not keep swords and pistols in their houses How can they then harbour the deadly anti-social thoughts and feelings bred by religious intolerance, which are more destructive and disruptive than all the weapons and engines of war? The zealots of intolerant creeds will always

"Build their faith upon
The holy text of pike and gun.
Decide all controversies by
Infallible artillery,

If they have been properly educated, they can never go astray. The World-State will encourage free scientific speculation on all problems, as its citizens enjoy immunity from superstition on account of their excellent education. 'No theology and no metaphysics, but Science is abundance for all' this will be the simple general creed of the new polity.

SECTION IV —ECONOMICS

The World-state will be founded on the granite bedrock of Economics as the science of universal Production, Consumption, and Distribution.

1 *Production* It will own and administer the entire Earth, its fields, orchards, meadows, mines, forests, fisheries, workshops, factories, and all the materials and instruments employed in Production. It will hold the title-deeds to all Property. It will give us our daily bread, for which millions now pray to "God" in vain. It will provide and guarantee Plenty for All. It will be the foreseeing and far-seeing Providence for every man, woman, and child, even for every useful beast and bird, over the whole earth. At present, Production is mismanaged and thwarted every where by the double competition among nations and among individuals. Each nation attempts to enrich itself without thinking of its neighbours or it desires to exploit and impoverish them, if it thinks of them at all. Each nation imposes tariffs in order to "protect" the home market, and thus impedes the free circulation of the life-blood of commerce. Each nation follows the comic and paradoxical policy of selling much to other countries and buying very little from them in order to defend its currency in the interests of the rentier class. No nation stops to think for a moment and ask, "If everyone wishes only to sell, who will there be to buy?" The leaders of the nations do not understand that buying and selling must go together. It is as impossible to sell without buying as it is to clap with one hand. But they have lost their wits and they persevere in their efforts to secure one-sided commerce and economic self-sufficiency. This is the crazy economics of Bedlam. There is inconceivable confusion and competition among the producing nations. Competition is only a longer name for Confusion. Every country tries to manufacture many commodities for which it has no natural advantages and facilities. England

municipal houses can be let about two to three shillings a week cheaper than those built by private firms. Luxuries are sometimes manufactured for wealthy customers living in distant lands, while the poor people cry for the necessities of life. Capital does not always stay at home, when it is needed for production. It scents Profit from afar, as a vulture smells carrion. It flies quickly from its native country to another on the wings of greed, lured by the prospects of making more dividends out of cheap and unorganized labour. Speculation, mismanagement, and competition ruin thousands of industrial enterprises each year. "Never morning wore to evening, but some heart did break," and not a day passes without some failures and bankruptcies in the chaotic world of Capitalism. In 1892 there were in Great Britain 4645 Receiving Orders, the liabilities of the bankrupts being estimated at £10,131,126 and the assets at £2,075,388. The charge of fraudulent conversion was brought against ten bankrupts.

Speculation and swindling are immensely facilitated by the disorder inherent in this system, which gives birth to predatory, unscrupulous adventurers like Stavisky and Kreuger, as the dark tropical jungle shelters jaguars and cheetahs.

Capitalism is the acme of disorganization. Several firms and companies manufacture the same commodity, hence keen competition, unnecessary waste, excessive overhead charges, alternate periods of glut and unemployment, dishonest dealing, mendacious advertising, adulteration, crashes and crises, lawsuits and suicides, lamentation and despair. The F—F—Co., Ltd. invited the public to subscribe £50,000 at a time when its issued capital was only £65. Small capitalists often set up as usurers, who give short-term loans to the poor. They are legally authorized in some countries to charge interest at the rate of 48 per cent per annum. Many of them in practice demand and get a penny in the shilling per week, or 438 per cent per annum! Half-a-dozen milkmen perambulate one small street, a score of manufacturers try to force their beer or ale or soda-water down the throats of the gullible public. This multiplicity of producers and sellers entails the daily and hourly misuse of energy and life. Each industrialist wishes to conceal a new invention from his rivals, and patents are taken out in

is the besetting sin of the wealthy people, who have a large income. Luxury can be indulged in, when the necessities and comforts of life have already been secured. It is thus confined to a very small minority of the population in each country. But Hedonism flourishes among all classes, as it can be cultivated even by very poor working-men who may lack the barest necessities. Even a tramp may be a hedonist.

Hedonism may be defined as the principle that the maximum of temporary pleasant and stimulating sensations should be obtained, even if they are not conducive to a person's lasting welfare. The true principle of Consumption is Eudaimonism, which aims at the individual's development and permanent happiness and well-being. But Hedonism is the false guide that most people now follow, the will-o'-the-wisp that leads them into the bogs of misery and suffering. Thus Hedonism creates a craving for noxious narcotics and stimulants like alcohol, tobacco, hashish, hemp, tea, coffee, opium, betel-leaf, and other drugs, which are consumed in enormous quantities every day over the whole world. Production must satisfy this demand. Drug-addicts are the most degenerate victims of such Hedonism. Millions of acres of earth, vast capital, and a prodigious amount of labour are needed for the pernicious trade in such commodities. All such production is worse than waste, it is a minus quantity in the mathematics of rational Economics, as it impairs the health and ruins the character of the people. This tragic folly of unwise Consumption is not due to Capitalism or Nationalism, but solely to Hedonism. It may subsist even when both Capitalism and Nationalism have disappeared.

Men and women of all classes in all countries consume many deleterious and superfluous commodities, such as pastry, sweets, rouge, lip-stick, henna, spices, and ornaments. This is the seamy side of Consumption at present. Luxury is the ugly offspring of excessive Hedonism and inordinate wealth. Sometimes it is born of the union of vanity and wealth. When certain commodities that Hedonism appreciates are very expensive, they are consumed only by the wealthy class and regarded as "luxuries." Cost makes all the difference between a luxury and an article of popular consumption. Thus a mango is a common fruit in India, like an apple in England, but it is a luxury in London, where it

W E H. Lecky refers to the British aristocrats and their "lives of mischievous self-indulgence or scandalous vices," and says 'There are circles where luxury is carried to such a pitch that men almost come to resemble that strange species of ant, which is so dependent on the ministrations of its slave ants that it would starve to death, if these were not present to feed it. The enormous and elaborate waste of time, the colossal luxury of ostentation, the endless routine of dressing and gossip and frivolous amusements, that prevail in some great country-houses form an atmosphere which is well fitted to kill all earnestness of purpose and conviction. The pleasures of life are made its business. The slaughter of countless beasts and birds is treated as if it were a main object of existence. Life is looked down upon as from an opera-box, till all sense of its seriousness seems to vanish.'

The first class passengers on some boats are served the following *menus* for lunch and dinner on the voyage from Europe to India and China. *Lunch* 1 p.m. Hors d'œuvre (8 kinds), consommé, 3 soups, 2 dishes of eggs, 4 ready dishes, 3 dishes to order, cold buffet (8 kinds), 6 kinds of sauces, 6 salads, 5 dishes of vegetables, 3 kinds of sweets, assorted cheese, fruits, compote, coffee. *Dinner* 7 p.m. Consommé, soup (3 kinds), fish (2 kinds), 2 dishes of meat with 3 kinds of vegetables, 2 dishes of roast meat, 5 kinds of vegetables, buffet (6 kinds), salad (5 kinds), 5 kinds of sauces, sweets (2 kinds), ice cream (3 kinds), fruit, cheese, coffee.

At some shops in London you can buy smoked Scotch salmon at 12s per lb, pure fore gras at 24s per lb, strawberries in sherry at 10s 6d per bottle, Jamaica sun-dried turtle at 15s per lb, terrapin soup at 5s 6d per bottle, hailequin fruit in Brandyel at 16s 6d per bottle, cherry brandy sauce at 6s 6d per bottle, Chinese ginger at 10s 6d per jar, Benia rum syrup pineapple at 21s per bottle, Astrachan caviar at 22s. 6d per jar, and Darjeeling tea at 18s per lb.

Some ordinary stores in London stock shoes at 55s and more, chemises at 3½ guineas, nightgowns at 10½ guineas, gloves at 30s, hats at £2, ties at 15s 6d, caps at 49s 6d, shirts at 39s 6d, cuff links at £6 6s and £8 15s and fur coats from £200 to £800. Precious stones and pearl necklaces, up to £20,000 and

nations. Some countries like Argentina and India are favoured with a fertile soil : they can easily produce enormous wealth, and amass it or squander it. Other countries like Arabia, Scotland, and Afghanistan are handicapped in the race by Nature who is indeed a niggardly stepmother to them. Their poverty often brings about conflict, as Roderick Dhu cogently explained to James Fitzjames :

"Where dwell we now ? See, rudely swell
Crag over crag, and fell o'er fell.
Ask we this savage hill we tread
For fattened steer or household bread ? "

Some advanced nations like the Japanese and the Swedes can acquire a large amount of wealth through their superiority in scientific technique and equipment, while some ignorant peoples like the Chinese and the Persians have not yet mastered the magic power of machinery. Thus the average income per head of the population in different countries varies enormously. It amounts to less than £3 in the poorest countries and to about £40 among the wealthiest nations.

Such economic inequality prevails among the nations as a consequence of imperialism, geographical situation, or differences of education and culture. Inequality always breeds war.

Nationalism strives to perpetuate this inequality among the nations, which always try to defend their privileges and possessions by war. Within each nation, the private ownership of land and capital makes a mockery of Justice and Fraternity in the distribution of Wealth and work. The landlords who are said to "own" the land in England, Bengal, Oudh, Germany, and other countries never plough, sow or reap in the fields. They compel the working farmers to pay them "rent" out of the crop that is the product of the joint labour of the peasant, his family, and his hired labourers (if any). This system of crude and direct exploitation had its origin in conquest. The marauding warriors settled in the conquered land as barons and landowners, and have exacted tribute from the defeated people ever since. Thus a wealthy landlord class has arisen. The manufacturers who own the factories appropriate the surplus-value produced by the working-men's labour. The wholesale merchants exploit the community by charging high prices for the commodities that

£20, if sold up, before the War?" In the jute mills of India, the capitalists have been paid dividends of 200 per cent. and 400 per cent, while the labourers, in 1926, were given £12 10s. in wages for the year. It has been calculated that about £100 surplus-value was extracted out of each of the 300,000 working-men that sweat and toil in the factories. In the rubber industry of Malaya, the average wages are £25 per annum, while about £109 surplus-value is wrung out of each wage-slave. Well may we cry with Crabbe.

"When Plenty smiles—alas! she smiles for few—
And those, who taste not, yet behold her store,
Are as the slaves that dig the golden ore—
The wealth around them makes them doubly poor."

The consequence of such exploitation is that the working-men live in abject poverty and squalor. They are underfed, and many drag on a miserable existence in overcrowded slums. Here are a few authentic cameos of working-class life under Capitalism among the most "advanced" nations.—

1. Dr. Borland (cited by Allen Hutt) says. "Only 22·5 per cent. of Bethnal Green children are well clothed and shod, compared with 60·8 per cent throughout London. The irony of this situation is that the clothing and boot and shoe trades are two important local industries, in which there is much unemployment."

2. The Deptford Public Health Committee, reporting in February 1933 (cited by Allen Hutt), says. "It is impossible to escape the conclusion that there are to-day many homes in which, after the rent is paid, and allowance made for heating and clothing, there is an insufficient sum available for food of the character and quantity necessary to maintain physiological health."

3. "There are 30,000 cellar dwellings in London—dark, damp, beetle-infested basements—inhabited by 100,000 people. There are 250,000 people living in slum conditions while 500,000—one-eighth of the population—live more than two to a room." (Statement by the Chairman of the London Trades Council on the 28th October, 1933.)

4. In many families in England, the sum of 4s per head per

quite sane. I am only fed up with life' The mother and daughter worked in a laundry The two grown-up sons were out of work There were six children under thirteen in the family, and, after £1 rent had been paid, they had 58s to feed eleven persons "

10. "A common charwoman, aged sixty-four, a widow and mother of thirteen children, was bound over for six months for stealing £1 from a house where she worked Her total earnings amount to 10s 6d a week, and she has to pay 8s. 6d. a week rent Sometimes she gets a shilling or two from her married children, but not regularly "

11. "Colliery-owners in South Wales are seriously perturbed at the amount of coal-stealing that is going on in Glamorganshire and Monmouthshire In these two counties alone, no fewer than 5,000 persons were proceeded against last year either for coal-stealing or trespassing on colliery sidings in search of coal An official estimate places the loss sustained by the coal-owners through coal-thefts at not less than £300,000 The Benyon Colliery sold five tons of coal to the unemployed every week, but 30 tons were stolen weekly " (Who were the thieves ?)

12 A working-man says "I live in a house in which there are six families, in seven rooms, thirty-one people in all My family live in a damp basement There are seven of us, all sleeping in one room It is in such bad repair that we cannot leave the babies alone because of the rats We hear them scratching at night For the damp basement, we have to pay 14s 8d a week " (*The Daily Herald*. London)

The terrible misery of the mass of the population is not the only evil that the private ownership of land and capital produces in all countries Capitalism must also be indicted on the following counts —

1 It demoralizes the rich by luxury and indolence, and brutalizes the poor by overwork and ignorance

2 It establishes two classes, whose lives are so different that Disraeli rightly called them "two nations" One class receives higher education and does no manual work, while the other class is given only rudimentary instruction and labours with its hands. Humanity is thus artificially bisected.

they love Property more As a flag floats over a fortress, higher than all the walls and bastions, visible from afar, even so does the love of Property, deep as the soul itself and deeper than all other feelings and impulses, dominate the thoughts and actions of the capitalist class in all countries from Pole to Pole For no god or prophet, saint or saviour, are they prepared to sacrifice their Property, their class-privilege, their superior status as a ruling class They are willing to accept and promote religion, art, philosophy, literature, and morality, if these do not condemn and undermine class-rule. But they can never approve of any truth or principle, any creed or gospel that questions the justice and validity of perpetual class-rule And how can they? Class-rule is their first and most important truth and principle. It is their blessed gospel and their holy religion. It is their whole morality and philosophy It is their creed, their Church, their Sacrament, their Heaven, their God. For this reason, they must attempt to render all social institutions subservient to class-rule. as an independent uncontrolled institution will be a constant source of danger So long as class-rule exists, you cannot establish a sect or a church, a school of philosophy or an academy of art, an institute of science or a literary society, which will long be free from the corrupting and corroding influence of class-domination and class-dictation As soon as any new institution acquires power and popularity, the class-rulers will bribe some leaders and coerce others, offer pecuniary aid, profess sympathy, nominate the directors, inspect the organizations, etc., etc By many tricks and threats, they will attach every new movement or institution to their system, as all the planets must revolve in orbits round the sun Christianity began as a free sect of the poor but wealthy landlords now appoint the priests of the Anglican Church and prosperous merchants nominate the pastors of the Nonconformist sects. Islam taught fraternity and equality, and prescribed the free election of the Caliph : but the imams and mullahs flatter and serve indigenous or foreign despots in Africa and Asia The Universities were free schools for the poor students in the days of Abelard, but they are now the intellectual citadels of the upper and middle classes The Roman Catholic Church boasts of its theoretical independence, but it has bowed low before every ruling class in turn-feudal barons, despotic monarchs, democratic

loss of their Property The striking workmen in the U. S. A. are often shot down by the police and the hired gunmen of the capitalists The Scottish noblemen drove away the people by force to make deer-parks.

Auguste Comte talked of "moralizing" the capitalists As well try to "moralize" the Bengal tigers and the wolves of Siberia Yes, they can be "moralized"—but only in a Zoo

The avarice of the capitalist class is incurable! There is no religion or philosophy that can heal more than one or two per cent of them of this loathsome malady the rest are a filthy lot They exact exorbitant rents for slum tenements from poor widows and unemployed labourers They can send out unseaworthy ships in order to get the insurance money, leaving the sailors to perish They can mix sand with chocolate They can evict poor families for arrears of rent They can sell the crops or cattle of the farmers who cannot pay tithe They can work millions of labourers to death with torture for the sake of money, as was done in the Congo and the Putumayo region They can have the effrontery to 'lend' money to their own governments during a national war at a certain rate of interest they cannot give even their money, while others are sacrificing their lives for the nation Then they must be paid enormous out of the Budget each year Such is their vaunted "patriotism"! They suffer from money-madness and gold-jaundice No one can change the character or ideas of the vast majority of this class It is a psychological impossibility

6 Capitalism robs mankind of much talent and genius, and hinders the progress of civilization At present, money is the passport to higher education in the arts and sciences not ability or aptitude Thousands of dullards go up to Oxford and Harvard, because their parents can afford to pay the fees and other expenses while thousands of bright and brilliant boys are denied such opportunities of development and social service, because they come of the poor working-class Quite a few Bachs and Mozarts may be grinding organs in the streets to-day and some of Nature's gifted scientists may be selling cloth as assistants in a draper's shop Some capitalist governments have recently offered scholarships (with a sinister motive) to clever children of the working-class who can thus receive college

in Canada and the United States, where millions of acres are untilled and millions of hands are idle ! But land is also now private property. You must possess a few hundred dollars to buy a farm from some company that has already acquired a legal monopoly. The private control of banking puts the people at the mercy of the rentier class, and the national currencies are manipulated by covetous usurers and their clients. Society at present is like a fool who should agree not to use his hands and feet except with the permission of his enemies. The economic phenomena of the last decade have demonstrated the utter futility and absurdity of the capitalist system in all lands. We hear of the destruction of coffee in Brazil, and of fish and oranges in the English coast-towns. The experts propose a reduction of wheat-crops in an undeified world, so that the price may rise again ! All this desperate jugglery with prices, currencies, wages, and profits will lead nowhere at all. As chattel-slavery was abolished, because it was found to be an unjust, uneconomic, and inefficient system, even so wage-slavery will disappear on account of the inherent injustice and inadequacy of Capitalism. Humanity, speaking by the voice of the hungry millions, will say "Enough of this tyranny and tomfoolery ! Capitalism has ended in a universal and appalling disaster. Socialism must now be tried. Let us make a Five-Year Plan for the whole world, which will be executed by free and equal comrades, and not by wage-slaves."

The true principles of Distribution are Equality and Fraternity. By "Equality," I do not mean the mechanical, arithmetical equality advocated by Bernard Shaw, who preaches the gospel of "equal incomes." Social "Equality" means an equal chance for all to develop their Personality according to the highest ideal, to live as happy and complete lives as they are capable of. This rule is followed in a family, each child receives such food, clothing, and education as it needs. In the same way each individual should receive from the State all the commodities and services that he or she needs for full growth. If he or she is musical, a violin or a piano must be available, if he or she has the gift of poetry, a complete set of Shakespeare and Goethe must be given. And so on.

The following conditions must be fulfilled for this blessed consummation —

(v) All working-men must be instructed in the glorious and inspiring history of modern Socialism, and special stress should be laid on the lives, deeds, teachings, and sufferings of the great socialists of the past. Then the young people will know what they are working for, and how the leaders should live and teach. Many workers believe that Socialism will be established by a kind of picnic and cocktail-party at Westminster on a fine Sunday afternoon. History will teach them the truth. We need not only economic Marxism, but also the sacrifice and simplicity of Marx and his wife. We must learn both theoretical and practical Marxism.

(vi) The best socialist leaders should not be mixed up in the councils and parliaments of Capitalism. Second-rate representatives may be sent to these assemblies. The chiefs must not walk into the enemy's camp, and lose their ardour and wisdom in that demoralizing atmosphere. So keep your leading writers, speakers, and organizers out of the enchanted gardens of Capitalism, otherwise they will be drugged and charmed, lulled and lured into somnolence and self-complacency. A first-class socialist leader should not come within a mile of a Parliament building or a Council hall. He can send his lieutenants there, if it is considered necessary.

Capitalism is sick unto death, but it will not die before a competent doctor is there to sign the death-certificate, and also the undertaker to coffin and bury it. You must help it to die. Work along the lines indicated above and it will soon be as dead as the fallen autumn and winter leaves, dead.

"As the corse on the sea-shore whose
spirit has fled."

SECTION V — POLITICS

The political organization of the World-State will be based on four Principles: Democracy, Liberty, Equality and Fraternity.

1. Democracy. Democracy is established when all the adult men and women participate in the affairs of the State, determine and decide all questions and projects by their votes, and thus realize Abraham Lincoln's ideal of "government of the people by the people for the people."

democratic dictator but if he is elected by a small group, how will this minority be constituted? Here we must again deal with the problem of oligarchy

Elective monarchy is a rare phenomenon, and need not be discussed in detail. If the people can choose a dictator, why should they not be able to check, control, and depose him? Why should they not decide each question on its merits? At present, the world is afflicted with hereditary monarchy, which is of two types limited and despotic. Limited monarchy, in which a king is divested of almost all functions of government, is rather a comic than a political institution. The titular head of the State has the title of "King," but his duties are mainly social. His crown and scepter are gorgeous toys. He cannot interfere with the administration, but he must affix his signature to many documents. He is very busy doing nothing opening bazaars and baby-shows attending exhibitions and entertainments and holding courts and receptions. He is an attractive figure-head, like the mascot on a motorcar. This institution of limited monarchy is a relic of medievalism which is still tolerated by some conservative nations. It is regarded as a part of historic pageantry. But it is not so harmless as it looks though it could seduce so keen an intellect as Montesquieu's. The snake of despotism is scotched, not killed. Even the most "limited" monarch has his Court, and a Court is always a centre of pathological infection. Snobbery and servility spread outwards from a royal Court like ripples made by the stone thrown into a pond. A democrat is sickened by its nauseating stench in every corner of the kingdom. A king has his sons, daughters, nephews, and nieces, and these scions of royalty are the small particles round which social snobbery in its most ridiculous and debasing forms can easily crystallize. When it was announced that a king would speak on the wireless, a very loyal subject listened to the discourse on his knees! A certain prince booked his passage to another country, and the boat was crowded with wealthy snobs who also made the voyage only for the "honour" of breathing and eating in such close proximity to royalty for a few days! Further, limited monarchy is always potentially dangerous. It may sometimes happen that the king is not a frivolous fool, but an energetic and strong-willed statesman. Such a monarch will demand some scope for action and strain

"Fellow, sit quietly . for thou art unwarlike and weak. .. We Greeks cannot all govern here, for a government of many is not a good thing, let there be but one chief, one king," But the evil deeds of the despots so disgusted both the aristocrats and the common people in Greece and Rome, that personal rule was held in universal abhorrence during many centuries. The history of other countries has also confirmed and corroborated the judgment of the Greeks and the Romans. The hated names of the dead tyrants are so many conclusive arguments against despotism, they evoke images of horror and bloodshed, and fill our souls with pity and indignation. Despotism has often been tried, and it has always been found wanting. At its worst, it has engendered such monsters and greed, cruelty, lust, and egotism as Hipparchus, Phalaris, Tiberius, Nero, Caligula, Maxentius, Maximinus, Ivan of Russia, Mutawakkil, Hajjaj, Aurangzeb, Muhammad Tughlaq, John of England, Eccelin da Romano, Alessandro de' Medici, Cesare Borgia, and others. Despotism turns the ruler and his myrmidons into bestial egotists and his subjects into cowering, cowardly slaves. Donato Giannotti, the Florentine historian of the sixteenth century A D (sixteenth A D), summing up the political experience of Italy during the period of the Renaissance, declared that the subjects of despotic princes were "worse than animals" and became "so base and vile that they did not know whether they were awake or asleep in the world."

If the monarchy is hereditary, the ruler may often be below the average in intelligence, and it would be unsafe to depend on his judgment, even if he is virtuous and unselfish. If he is a selfish sensualist, as his environment generally makes him, his absolute power is a deadly weapon directed against the people, their wealth, their honour, their women, and their lives and liberties. Such a scoundrel is not a ruler, but just a tiger on a throne, a wolf wearing a crown.

If a despot is both virtuous and intelligent, he may be a benevolent autocrat, and his rule may be beneficent in some respects. Such rulers have been known in history. Akbar, Asoka, Persepolis, Omar II, Hakam of Cordova, Marcus, St Louis, Rama, and others. But a few virtuous administrators do not redeem a system that has produced incalculable misery, vice, inefficiency, and oppression at all epochs and in all

daily habit for the citizens of the World-State Their sane judgment is the sheet-anchor of the polity

Thus we know that a hereditary monarch is a misfortune, and an elected dictator is not an infallible guide. An oligarchy of birth, of wealth, or of talent is also an indefensible institution. If property and money are unjustly distributed in society, oligarchy only reflects that division of society into two classes. It has all the cruelty and rapacity of class-rule. The Greek and Roman citizens exploited their slaves mercilessly, as they were a privileged oligarchy. The sweet strains of Aristophanean music should not make us deaf to the groans of the slaves in the mines of Laurium. The feudal lords and the rulers of Venice also kept the people in abject serfdom. The English oligarchy, which was overthrown in 1688, legislated only for the benefit of the landowners. The French oligarchy of 1789—1793 represented the upper bourgeoisie. Every oligarchy must serve its own interests. A benevolent despot may arise now and again, but a beneficent oligarchy is as unknown as a herbivorous tiger. Even an oligarchy of talent will always degenerate into a caste, it will try to enrich itself and maintain its privileges by all means in its power, like the Indian Brahmins. Oligarchies are also peculiarly prone to discord, jealousy, and violence. Herodotus sums up the experience of the Greeks thus. "In an oligarchy, whilst many are exerting their energies for the public good, strong private enmities commonly spring up,—whence seditions arise, and from seditions, murder." The English barons fought one another like Kilkenny cats in the Wars of the Roses. The Polish nobles could never live in peace, and they ruined Poland. The annals of Florence are tarnished with the bloody feuds of the leading families. History thus condemns oligarchy as the worst possible form of government. Thus we eliminate monarchy and oligarchy, hereditary or elective. There remains only Democracy, the rule of the People.

Democracy in the World-State will be direct, not representative. A citizen does not eat by proxy, drink by proxy, marry by proxy, or die by proxy. Why should he then make laws and choose policy by proxy? The people will discuss and decide everything directly by the Initiative and the Referendum, not

with himself, in political institutions Ministers and private members alike know little of the real movements of public opinion, and have few methods of any value for ascertaining them " Even M J Bonn, who is an apologist for Parliaments, admits that "in a few countries, the parliamentary system is undoubtedly temporarily unfertile in others, it works with the greatest difficulty." Such are these pretentious preposterous Parliaments to-day ! John Dewey is right in postulating that 'a democratic society should have "a unified and articulate will," but, strange to say, he has failed to realize that representative political democracy can never abolish the "dualism" that he deplors. Only direct Democracy can represent the People effectively and efficiently

Demos must now rise in wrath and say "Away with these hucksters and tricksters, who draw big salaries for deceiving and duping me Why should they dictate to me ? Why should 615 mercenary talkers make laws for forty-eight millions ? Who ordained these political priests and mediators, that have turned my Temple of Wisdom into a den of thieves ? This circus must now be closed for ever I will legislate directly in future, and thus be mistress in my own house "

Do not imagine that Parliament is a failure only in these capitalist states, and that it may be useful in the Co-operative World-State. It will be still less necessary in that Commonwealth, which shall be free from the curse of rival parties, organized by groups and classes with conflicting economic interests for the purpose of fooling the public. John Dewey says of the parties in the United States "Political apathy such as has marked our thought for many years past is due fundamentally to mental confusion arising from lack of consciousness of any vital connection between politics and daily affairs. The parties have been eager accomplices in maintaining the confusion and unreality It would be a waste of words to expatiate on the meaninglessness of present political platform, parties, and issues " Parties to-day are based, not on principles and opinions, but on pockets and lying catchwords. They defend and promote the economic interests of certain groups, but they pretend to serve the State The British landed classes are represented by the Conservative Party, the manufacturers and industrialists by the Liberals the

between two or more intolerant parties, but rather as a friendly talk in search of solution that may be acceptable to all. It is worth while to spend time and take trouble for such a consummation. Such unanimity is essential, if liberty and fraternity are to be maintained. The Russian peasants in their mirs and the Society of Friends have attempted to arrive at unanimous decisions. At present, the ridiculous and tyrannical system of majority vote prevails in parliaments, councils, and private societies and associations. If fifty-one members out of a hundred vote for a proposal, it is "carried," and the remaining forty-nine must obey! This is the new doctrine of the infallibility and sovereignty of the odd man. But it is by no means certain that fifty-one persons are always wiser than forty-nine, or that fifty-one can always beat forty-nine in a fight. What is then the rationale of this system? If a proposal is approved by 90 per cent of the membership, there may be a strong presumption in its favour, and such a big majority may be regarded as equivalent to unanimity for practical purposes. The ten dissidents may modestly defer to the judgment of the ninety, or they may obtain exemption as "conscientious objectors." But a bare majority cannot always claim to possess superior wisdom or preponderant force. It is the apotheosis of arithmetic. An armed minority has no right to coerce the majority, but a voting majority has also no right to coerce the minority. All decisions should be taken unanimously, or by an overwhelming majority of at least ninety per cent, with the option of exemption for those who are convinced. Such a democratic procedure will secure harmony and willing co-operation, and also safeguard individual liberty.

Administration will be immensely simplified in the World-State. There will be no judge, no police, no army, no navy; no tax collectors, no detectives, no lawyers, no solicitors, no murderers, no thieves, no prisons, and no hangmen. Common property and sound education will abolish crime. There will be no rogues, burglars, gangsters, financiers or millionaires. There will be no disputes about legacies, contracts, debts, embezzlements, and other financial complications. Money is the matter of all such law-suits, but in the World-State, money will be unknown. Anacreon cried in anguish: "On account of gold brothers are brothers no more, and parents are parents no more."

nor an administrative officer, nor a foreign policy, nor indeed any joint means of coercion."

Such will be the State foretold by Victor Hugo.—

"O Republique universelle.
Tu n'es encore que l'étincelle
Demain tu seras le soleil "

(O universal Republic, Thou art as yet only a spark To-morrow, Thou wilt be the sun)

The World-State will not be founded by Force or on Force. It will abjure, eschew, abhor, and abolish organized brute-force in all its odious forms. Nature has given us deft hands and feet not sharp claws and talons. Nature thus says to Man "Work! Don't fight and wound and slay." Force has been the sworn foe of justice and equality at all times. When all men work and produce wealth, how and why should a few be exempted from toil and supplied with murderous weapons? Such an armed class will surely exploit and oppress the whole community in long run, whatever may be the purpose for which it is first established and equipped. An armed group is like cancer in the body politic. The police and the army can never be useful social institution. They are only monstrous and diabolical instruments in the service of greed and hatred. If all men and women work honestly and live peacefully, there will be no thieves and burglars against whom the police are supposed to protect us. And who will protect us against the police itself, against its parasitism? In this way, we should have a super-police to watch the police, and another group of armed citizens to control that super-police, and so on *ad infinitum*. The present police is required only for the defence of the property of the wealthy classes, as the honest people possess nothing that the thieves wish to steal. If wealth and work were justly and equally distributed, thieves would not exist. No baby is born a thief. Capitalism breeds thieves and pick-pockets, and then maintains the police and prisons for protecting the jewellery and cash-deposits of the rich robbers against occasional depredations of a few adventurous and enterprising members of the utterly disinherited and demoralized class and grab raids are the inevitable corollaries of diamonds

Thus Force is shown to be an intruding viper in the garden of human society, and we must crush and destroy it completely, finally, and irrevocably.

It is sometimes said that Force may be the instrument of Justice, when it is employed by the weak and the oppressed against the armed aggressors who exploit them. This History records the success of the Greeks against the Persian invaders, of the Hindu against the Greeks, of the Teutons against the Romans, of the Japanese against the Mongols, of the Congolese against the Portuguese, of the Italian against the Australians, of the Dutch against the Spaniards, of the Abyssinians against the Italians, of the Afghans and the Irish against the British, etc. In the class-war, too, the armed conflicts of Corsica, Florence, the Swiss Peasants' League, and the French and the Russian Revolutions have resulted in some sort of victory for the working-men and farmers over the exploiting classes. This meagre record of the triumph of Right over Might is quite authentic: but we must not forget Might has won many more victories over Right during centuries. The slaves of Greece and Rome, the subject nations of Rome, the shudrias of ancient India, the heroes of the German Peasants' War of 6525 A H and the English Revolt of 6381 A H, the Jews, the Algerians, the Poles, the Finnish working-men, the Bulgarian and German Communists, the Sudanese, the Rajputs, the Boers, the Armenians, the French peasants of the Jacquerie, the Babouvists and the Communards of Paris, the Persians of the 57th century, the Kashmiris, the unemployed of Paris in 6848, and many other classes and peoples failed to secure justice and freedom by the arbitrament of arms. The sword of Right broke in their helpless hands. Might remained exultant and triumphant. The appeal to Force has not always ended in victory for the peaceful farmers and working-men, but more often for their brutal and well-organized enemies. It has been a game of chance, like a lottery; and Justice has drawn only a very few prizes. If some sincere lovers of Equality and Freedom to-day decide to oppose gun to gun and bullet to bullet, you need not take sides in the bloody affray. Let them fight it out as they can, and may Justice win! Don't judge or condemn any one. Force is sometimes an imperfect instrument for achieving partially beneficial results in this imperfect society, which is saturated through and through with Force. Greed and Hate. It is not to

Mankind into masters and slaves, lords and serfs, imperialist and subjects, capitalists and wage-slaves. A soldier is logically the enemy of the worker, as may be observed in the strikes in the U.S.A. Some men were first set apart for fighting the rival tribes; but then they lived in idleness and exploited their own tribesmen in the intervals between the intertribal combats. Such were the Kshatriyas of India and the European mercenaries of the Middle Ages. The custom of maintaining such a fighting class first turned the people into slaves of the sword. The warriors also conquered other tribes and settled down among them as rulers, landlords, and generals. But force was at the root of the whole system of brigandage: the soldiers compelled the peasants and labourers to pay tribute. It is thus clear that Force is the natural and implacable adversary of Labour. Like fire and water, these two can never be reconciled. How then can Labour expect its final emancipation with the aid of Force? Can the foe of a hundred centuries become a good friend now? It is impossible. If organized Force abolishes Capitalism, it will also exploit Labour in new ways in future. Why should the armed soldiers of any party work and sweat? They will always prefer the easier method of robbing those who work. Who will resist them? An army is like a swarm of locusts: it must feed itself first and always. Whatever flag it may wave, red or white, it will behave as the horde of parasites that it is. A Labour movement that ends in the creation of an army is like the ill-fated Clytemnestra, whose son Orestes killed her. Socialism must abolish all armies, it must not organize new armies. An army can never emancipate Labour, for it must exploit Labour in order to exist: whatever name it may give itself. Labour should be on its guard against all weapons and uniforms, whatever colour they may be painted. They all have to be paid for out of the product of Labour. Force can thus change the masters of Labour, but it cannot make it free. Don't expel the Bourbons in order to serve Napoleon, don't overthrow George III's armies to become the slaves of Rockefeller and Vanderbilt. Rather make exploitation impossible for ever by getting rid of militarism altogether.

The world needs, and will long need, an international group of convinced and consistent anti-militarists, who understand clearly that Force is always an evil, even if it be a necessary

must create a certain type of character, which will react to all stimuli in a definite manner. No one can be a fighting patriot and a peaceful socialist or a peaceful internationalist and a fighting socialist. Such dual personality cannot be long maintained, as character does not consist of a pair of coats that one can don or doff at pleasure. Militarism must be consistent and say to the young people "Fight with weapons always and for all things, for your country, your class, your club, your family, your cricket team, your business firm, your literary society, your love-affairs, your sect, and your church." Earnest men have often fought bravely for their churches and their families. Why should they fight only for their country, and for nothing else? Or only for their class, and for nothing else? In fact, pugnacious pugilism as a habit cannot be limited in its scope in this arbitrary fashion. When you once appeal to force, you cannot precisely determine and define and restrain and restrict its devastating power, as an incendiary cannot command the fire to burn exactly so many houses and no more. A militarist is unable to change his ways of thought and action. He feels and thinks and dreams in terms of combat and victory. The militarist and the pacifist really represent different types of character and follow absolutely different methods, even if their goal be the same. If you devise a militarist policy in support of a progressive movement, you must rally to your banner all the sturdy athletes, the robust bullies and butchers, the hardened and self-indulgent sportsmen, and the brutalized soldiers, who, like Homer's heroes, take delight in blows and wounds and blood and death. If, on the contrary, you plan a peaceful campaign in favour of the same movement, you must muster all the gentle and self-denying idealists, the weak indignant women, the noble apostles, the stoical philosophers, and the much-enduring martyrs, who are determined to teach and to suffer, but not to slay. If Militarism dictates the course of a movement, it must encourage murderous and aggressive heroism as the chief virtue, as among the Fascists and in the armies of Islam. If Pacifism is the guiding compass, then the heroism of Simplicity and Endurance is regarded as the supreme quality, as among the members of the early Christian Church. Thus Militarism and Pacifism must pursue quite divergent paths, even if

psychologically necessary and historically verifiable. It cannot be otherwise. As Schiller warns us, "Evil must in evil end." What and who can then break this ghastly blood-dripping chain of causation, each of whose billions of links is a murdered man's skull? From the mythical crime of Cain down to yesterday's deeds of violence, the red streak of blood, swollen at times into a surging torrent, can be discerned throughout history as the ever-present symbol of the bestial savagery to which all man are liable to revert in moments of atavistic degradation. Now I tell you the good news that you can free yourself from the coils of this immense and apparently immortal python now and to-day. And how? By simply willing and vowing that you will never, never fight as a soldier or learn the trade of soldiering it is done. You need not wait for general disarmament and the effective world-treaty of perpetual Peace—all that will come in due course. But it will come only if you now first disarm yourself individually. The great William Penn disarmed himself in meeting the Red Indians, and thus proved the wisdom of Corneille's precept "Gentleness is stronger than violence." Beverley Nichols declares that he may fight in an international army under certain circumstances. But you should learn to give up the idea of fighting altogether. Never fight for anybody or anything in any army whatsoever. Disarm your mind completely by thinking constantly of peace and not of all weapons of war. This is the only way out of the bottomless morass of militarism, in which mankind is slowly sinking to-day. Let the pioneers get out one by one, and stand safe and clean on the solid earth. Then they can call to the others, and the mass will follow. The first Christians were taught not to serve in the Roman army. Origen said boldly "The enemies of our faith require us to bear arms for the State and to slay men. We do not fight under the Emperor although he require it." A Chinese gentleman never thought of choosing the degrading profession of a soldier or an army officer. The Society of Friends and several Labour organizations bravely refused to wear the murderer's uniform during the Great War—the only sane men in a world of lunatics. Pacifism is thus not a new or untried idea, and, even if it were, it must be tried out now, as it seems to be the only door of "Exit" from this burning, crashing, and tottering edifice of a militarist and mate-

have suffered as rebels and heretics for the crime of being Buddhists, Christians, Protestants, Puritans, Abolitionists, Republicans, and Socialists. To-day Pacifism draws the clear line of demarcation between Progress and Reaction, as War in the greatest and deepest and direst evil that menaces mankind even unto death. If you shirk this duty, you may do good in other small ways, but you will have deserted your post in the vanguard of Humanity. Remember Lowell's warning

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side.

We see dimly in the Present what is small and what is great,
Slow of faith, how weak an arm may turn the iron helm of fate
But the soul is still oracular, amid the market's din,
List the ominous stein whisper from the Delphic cave within—
'They enslave their children's children, who make compromise
with sin'

Many Jeremiahs of Democracy have recently arisen in different countries. They have filled the air with their dismal croakings and pessimistic prophecies of woe. They proclaim that Democracy is dying or dead. H. G. Wells has had the temerity to give the title "After Democracy" to one of his books. H. Snell, a true friend of Democracy, says "We already have new autocratic governments, and Democracy seems even less safe to keep marching forward than it was before."

In some cases, the wish is father to the thought. The rising tide of Democracy bids fair to sweep away the ancient ramparts and bastions of privilege in our class-ruled society. The oligarchs watch the waves rolling in higher and higher in every generation, and they tremble for their property and prestige. All who batten on the exploited labour of the People rejoice at the temporary checks and reverses that Democracy may suffer; but Democracy is an irresistible force, like mountain-eroding rain and snow, especially when it is coupled with Rationalism in an indissoluble alliance. Between the upper and nether millstones of Democracy and Rationalism, the oligarchs will be crushed to smithereens in course of time. If the People are not lulled to sleep by theological superstition of metaphysical pessimism, they will demand a higher standard of culture in

Therefore, be not afraid of this upstart Fascism in all its forms, it is only a temporary phenomenon, the last flare of the flame of Capitalism before it dies out. Democracy is only stepping back a little in order to take a longer and higher jump soon. Even ruthless Fascism has been unable to dissolve the Trade Unions, the massive bulwarks of the serried ranks of the Proletariat. It may banish or imprison the democratic "leaders" (many of them unworthy of the name), but it cannot exile Science or shut up all the factories and the Trade Unions in the concentration-camps. While Science lives, there is hope for Democracy, and Science is now immortal whichever class may rule. Science gives us our bread and clothes and shoes and houses and cinemas and books and all things that we need every day. It will be kept alive and fed and tended and fattened, as it is indeed the milch-cow of the human race. Where Science breathes, Superstition cannot flourish, as mosquitos cannot stay in a draught of fresh air. Without the treachery of the fair but false Delilah of Superstition, the mighty Samson of Demos cannot be bound and blinded by his enemies, as he is alas! to-day. When Superstition is no more, the million-throated cry of the People for more money, leisure, and education will sound the knell of Oligarchy as easily as the dynamite of the tunnel-borer shatters the mountain that blocks their path. As the wise de Tocqueville asked, "Can anyone believe that Democracy, which has overcome Kings and destroyed feudalism, will retreat before the tradesmen and the capitalists?"

Battle against Superstition at the same time as you organize and teach the Demos, and then the triumph of Democracy is as sure as the return of Halley's comet. The two Napoleons of France thought that they had seen the last of Democracy. They died in exile, and French Democracy is now stronger than ever. The short epoch of Fascism is like the interval at the theatre during which the clowns and buffoons are allowed to play their antics on the stage. Democracy is busy behind the scenes, decking herself in new attire for the next Act, in which she will not appear as the rag-covered silly starving servant-girl of Capitalism, but as Our Lady of Equality, with the bambino of Liberty in her arms, beautiful, radiant, gracious, adorable for evermore. To us of this generation has been given the priceless privilege

acid pen. Liberty blossoms best in the soil of Equality. where it cannot be crushed under the weight of the piled-up money-bags of the rich. Freedom is also the mighty mother of Progress, her loving mother and her tender nurse in infancy. Unreasoning conservatism is afraid of criticism, as a bat fears the sun. But the World-State will accept Progress as its fundamental principle. It will not seek stereotyped stability, like the ancient polities of Greece, India, and China. It will rather rejoice in new experiments and institutions, as a scientist takes pride in great discoveries and inventions. There will be no day without its dream, no month without its novelty, no year without its Utopia. The citizens will take up the cry of the jilted lover at Locksley Hall: "Not in vain the distance beacons. Forward, forward let us range. Let the great world spin for ever down the ringing grooves of change." Dante's ill-judged reproach to Florence will be the proud boast of the World-State —

" Thee, who usest such nice subtlety,
That to the middle of November scarce
Reaches the thread thou in October weavest
How many times within thy memory.
Customs and laws and coins and offices
Have been by thee renewed, and people changed ?"

We now know that Progress depends on change and variation. Full liberty of criticism and innovation must therefore be conceded to all citizens. A new idea is always born in one mind or in a few minds, it has to be subsequently accepted by the community, which may decide to christen and rear it. Lack of liberty would soon result in intellectual sterility. New ideas would not be conceived at all, or they would be still-born. It is one of the most atrocious crimes against Humanity to prevent the birth of a new idea or to smother it in the swaddling-clothes. Such spiritual infanticide is a million times more reprehensible than the exposure of children practised by the ancient Arabs and Spartans. Milton said, "As well kill a good man as kill a good book." I may add, "As well kill a good man as kill a good idea." The World-State will proclaim this policy. "Strict birth control for the procreation of children, but no birth control at all for ideas and ideals. Let the creative minds (and what

voluntary "defensive associations" against the aggressive elements in society. Johannes Caspar Schmidt (alias Max Stirner) proposed an "association of egotists," and wrote "Every higher being set over me, be he God or Man, weakens my feeling of Individuality and pales before the Sun of this self-consciousness." Professor L. T. Hobhouse admits that the sphere of personal liberty is 'most difficult to define, and that "the limits of just liberty are easy to draw neither in theory nor in practice." H. J. Laski evades the real problem by suggesting a paradoxical principle "The prohibitions issued should be built upon the wills of those whom they effect. The rules made should embody an experience I can follow and, in general, accept." But I must point out that the very essence of Law is that it is compulsory and coercive; it does not depend on the individual's acceptance. Hobbes, Huxley, Comte and some Catholic thinkers teach that no limit can be set to State-interference in theory.

Thus we find that the philosophers do not agree on this question.

I believe that this Gordian knot cannot be untied by the nimble fingers of political logic, but must be cut at one blow by the sharp sword of Ethics. I hold that Liberty is and must be by its very nature, unlimited and absolute. Limited liberty is as much a contradiction in terms as a square circle or a flat sphere. If liberty is limited by Law, it is liberty no more. Even a very little Law kills liberty, like a drop of prussic acid in the body of man. Law and Liberty cannot be reconciled, as they are as different as night and day. Hegel, the talented apologist of autocracy, perpetrated the paradox that Liberty consists in obedience to Law. Cicero also talked nonsense, when he said "Liberty consists in the power of doing that which is permitted by the Law." The historical French Declaration of 1789 A. H. contained the heresy that "the limits (of liberty) can only be determined by Law." But Law is external, coercive, suspicious, uniform, and minatory. Liberty is of the inner man, even of the innermost mind, voluntary, sociable, and co-operative. Law threatens, liberty smiles. Law commands, liberty persuades. Law invokes authority; liberty appeals to no one but yourself. As Schiller says in "Die Rauber" "Law has never produced any great

constitutes extreme peril to the individual or to society? All sects, parties, and churches regard their own principles and practices as sacrosanct and universally beneficial. It is simply a game of folly and ignorance, played with the aid of policemen, gaolers, and hangmen. Liberty abhors such cruelty and caprice of the Law. Every man and woman must be wholly and entirely free,

"Free as our rivers are
Oceanward going—
Free as the breezes are
Over us blowing"
(Whittier)

The right rule is this: 'Let there be no limit to Liberty.' In the World-State, proper education and good institutions will produce virtuous and enlightened citizens who will do the right of their own accord, as the lark sings in the sky. They will and must always act as noble and wise comrades, as the glow-worm cannot but shine in the dark. Nature and Nurture will teach them to promote the development and happiness of all, including themselves, by all their thoughts, words, and deeds. They shall not need laws, for their full liberty will lead them to avoid all anti-social actions. Virtue dictated by fear is worse than free vice for the free man can one day learn true virtue, but the slave never. Force destroys freedom. When freedom dies, virtue dies too. St. Francis understood this truth clearly when he refused to draw up a code of rules, with pains and penalties, for his friars. He resigned the headship of the Order rather than poison Love with Law. He said in his last days: "I should have found strength to perform the duties of my charge. But this charge is wholly spiritual. I will not become an executioner to strike and punish as political governors must."

The modern philosophers who discuss the "limits of liberty" begin at the wrong end. I say, 'Give us good schools and new economic and political institutions, and let there be more and more of Liberty all round. Train better citizens; establish cooperation, banish competition and coercion, and there will not be the slightest danger in allowing unlimited Liberty, which is indeed every citizen's birthright.' This is the only way out of the present slavery, in which the free man is bound and

(in) *Cultural Equality*: Equality in education may be called the insurance policy of the State. Education adapts the citizen to the State. It establishes unity and harmony. It moulds character and inculcates ideals. It should be common to all, like water and bread. At present, a few wealthy families monopolize higher education, while the millions of poor citizens have to be content with the crumbs of science and literature that fall from the tables of the colleges and universities. Society is divided into cultural classes: the college-trained men and women and the pupils of the elementary schools. The woman-graduates of the world have even formed an association of their own, so strong is their caste-feeling. In some countries the line of demarcation is between literates and illiterates! So great is this cultural inequality to-day, that a few individuals may be Doctors in several Faculties (like the great Albert Schweitzer), while the mass of the people cannot even read and write correctly! Friendly social intercourse is impossible between the two castes. An educated person wishes to talk of politics, art and science, while the farmers and labourers can discuss only the weather, wages, prices, superstition, and scandal. We must not have Doctors and dunces in our midst, no Fausts and Falstaffs together. We should establish a fairly uniform standard of education for all citizens, while original research will of course be the duty of the gifted scholars. But even natural intelligence, which is now apportioned in such unequal measure at the moment of birth, will be more and more equalized in future. All citizens will stand on nearly the same intellectual level, as they will be of about the same stature. Genius may elude the laws of heredity, but talent will certainly be distributed evenly and justly by a scientific system of eugenics and stirpiculture. All will then be born clever and intelligent. All will be educated up to the same standard and the two castes will be no more.

Besides equality of brains and schooling, there is another kind of equality that must also be guaranteed to all. All citizens must be trained to do both brain-work and manual. At present, society in all countries is divided into the two castes of brain-workers and manual labourers. Some "gentlemen" let their nails grow long in order to show that they never touch a spade or a hammer. As a consequence, the brains of the working-men are addled, and the hands of the intellectuals are palsied and

in the World-State, and there will be no knights, lords, eails, viscounts, chevaliers, pashas, sirdars, hon'bles, grafts, dewans, etc. No citizen will like to adorn himself or herself with such peacock's feathers. If you are not content with the noble title of "Comrade," you are a vainglorious fool, and should learn better. Go and learn from Robert Burns —

"You see yon birkie ca'd a lord,
Wha struts an' stares, an' a' that,
Tho' hundreds worship at his word,
He's but a coof for a' that
For a' that, an' a' that,
Then dignities an' a' that,
The pith o' sense an' pride o' worth,
Are higher rank than a' that"

(vi) *Ethical Equality* Virtue should be equally disseminated among the citizens, or State will perish. All must be unselfish, temperate, and industrious. A uniform standard of Ethics must be maintained. A society of saints and scoundrels cannot flourish. At present there are vast differences in the moral calibre and capacity of the citizens, as there are plains, hills and mountains on the surface of the earth. Some persons are very virtuous and admirable, while others are rakes and rogues. History introduces us to such contemporaries as Plato and Cirtias, Nero and St Paul, Alaric, and St Jerome, Ajatasatiu and Buddha, Landiu and Irigoyen. Such ethical inequality is fatal to the State which needs a safe and level base. It also creates unreal utopianism on the hand and sordid corruption on the other. Comradeship and Citizenship must be ennobled and safeguarded by ethical equality which will be established by a sound system of education.

When the sixfold Equality has been secured and realized, we shall pass on to Fraternity.

These are the principles of Democracy, Liberty, and Equality on which the Co-operative Commonwealth will be founded. But you may ask, "What can I do for the furtherance of these principles to-day?" You can do much. If you live in a country where the government is not democratic, begin to agitate for the establishment of universal suffrage and responsible government which should guarantee all the rights of the individuals and

sweated by the well-to-do class. Organize trade unions among them in order to improve their condition. Trade Unionism is the first step towards Equality. Form also a political Labour Party out of the oppressed class. Establish Co-operative societies for production and consumption. Open schools and evening classes for their instruction in politics, economics, and other subjects. Promote the fourfold Labour Movement, which consists of Trade Unionism, Political Agitation, Co-operation, and Independent Education. These are the four wings of the world-wide Labour Movement.

Above all, practise Democracy, Liberty, and Equality in your daily life. Government will change slowly, but your daily life is a noble institution that you can establish forthwith. Treat all alike as comrades. Don't fawn on the rich, and don't frown on the poor. Be simple in your habits and tastes. Scorn snobbery, despise all titles and tinsel trappings of capitalists society. Shun luxury like poison. Be tolerant towards all. Don't try to force your opinions on others by aggressive methods. Respect the rights of those who differ from you in religion and politics. Be jealous not only of your own liberty, but of the liberty of all. In team-work don't play the autocrat. Cultivate simplicity, independence and tolerance, and thus be a worthy herald of the World-State, like Henry David Thoreau, who could say with pride

"My life more civil is and free
Than any civil polity"

4 FRATERNITY Liberty and Equality prescribe the minimum that all citizens shall be entitled to claim in the World-State. But Fraternity will indicate the maximum that they will get. Fraternity is only a long Latin word for "Love," that Pole Star of society around which all the laws and institutions must revolve for ever. Nay, even the axis of the earth shall not always point to the same star, but the soul of Man will at all times remain true to the eternal ideal of Love. Liberty and Equality clamour for just rights, but Love thinks of giving more than is due. The rule of Fraternity in Distribution is "Every one should work according to his ability, and receive everything according to his need." The children do not grow and thrive on Rights, but on free and full love. The

You can be such a pioneer Do your duty within the nation-state to-day, but do it in the spirit of a world-citizen of the future. Eschew all hatred and contempt for other nations and races Study world-history, travel as often as you can, learn a world-language, read world-literature, cultivate the society of foreigners and strangers and thus make yourself and your friends worthy of world-citizenship Establish a Cosmopolitan Club in your town. Join an inter-national correspondence society. Preach peace, when others howl in hate or rage for revenge. Welcome all to your home and your heart, whites and blacks, browns and yellows, creoles and mulattoes and Hattentots—all men and women and children distinction of race or colour Eat and drink with all and serve all Do good to all Don't support the cruel institutions of Capitalism and Nationalism Keep aloof as much as you can. They shall perish Build up fellowship. Don't participate in the parliaments, courts, armies, navies, law-courts, parties, and churches, that uphold the present system The early Christian community spurned and shunned the institutions of the Roman Empire Mark thus, and wait for the World-State It shall come, not day and not to-morrow, but in its own good time But if you live in the light of its Ideal now and here, you are already a citizen of that State. You belong to it You may be born in the present nation-state, but you are not of it Your heart is elsewhere Waking and sleeping, you think of the World-State and long for its advent. When the Sun is still below the horizon in the early morning, he cannot be seen, but he before him sister Dawn, holy Ushas, radiant Aurora, has also been deemed worthy of adoration Such a slow-bringing Dawn are ye privileged to witness in this age, though your eyes cannot behold the Sun Your children and grand-children will rejoice in the light and warmth of the Sun that shall illumine the Earth in the days to come, the serene and spacious World-State, one and indivisible

There amidst the world new-built shall our earthly deeds abide,
Though our names be all forgotten and the tale of how we died."

"Where lies the land to which the ship would go ?
Far, far ahead, is all her seamen know
And where the land she travels from ? Away,
Far, far behind, is all that they can say."